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Using the Bible in public address

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USING THE BIBLE IN PUBLIC ADDRESS

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To
My Comrades in
Christian Service
FRANK H. BURT
L. WILBUR MESSER
A. J. ELLIOTT

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PREFACE

There is a widespread feeling among Christian workers that a more general and intelligent use of the Bible is imperative. In personal conversation, in all forms of religious education, and especially in public address, the Bible is still the prime source of truth. In America we have not begun to avail ourselves of the unused power in unordained men and women for extending the knowledge of Christianity. "Lay preaching" is an abandoned term; but never was the need greater for the exercise of this witnessing function by all classes of Christians.

In response to this need, Bible training institutes, conferences for Christian workers, and correspondence courses for home study have been giving increased attention to the use of the Bible in public address. There seems to be a need for a concise, usable manual to aid in all these lines of study. Members of college and business men's Gospel Teams ask for guidance in preparing addresses. Treatises on homiletics are concerned with a different type of work and range of instruction.

In order to provide a text-book for this purpose this manual has been prepared. It has grown out of actual use in the Young Men's Christian Association College in Chicago. It is arranged in twelve chapters, for convenience in class-room or home study courses.

So far as possible actual situations have been kept in mind; all the outlines have been used before audiences. The aim of the author has been practical throughout.

The outlines of addresses are furnished as suggestions of various ways in which the Bible may be used. The manual is not intended as an arsenal of address plans. Extreme urgency is laid upon the necessity for vigorous, original thinking on the part of public speakers on Christian themes. The outlines given are examples of principles to be applied according to the skill of each student as he works out his own problem.

O. S. D.

Chicago Theological Seminary,
October 1, 1916.

I

INTRODUCTION: GENERAL PRINCIPLES AND METHODS OF STUDY

I. The Bible in Public Address

This manual has been prepared especially for the guidance of those who are called upon to present Christian truth in public addresses to various groups of hearers. The Bible always has been the great reservoir of Christian truth. That distinct message, which has come to be known as the Gospel, is contained in its first expression in the Bible. The Old Testament is the necessary background for the New Testament; the message is gathered up in the fact of Jesus Christ. The Christian speaker will use truth derived from other sources also. He will go to the treasure-houses of literature and history; he will use the wealth of the common life of which he is a part. Nevertheless, he will turn most frequently and with greatest joy and satisfaction to the Bible as the source of the material for the public presentation of the good news of a new life in Jesus Christ. Therefore, it becomes a matter of supreme importance that everyone who is called upon to announce in any form the Christian message should know not only what the Bible says about it, but how to use its statements in the various forms of public address. This is not merely a matter

of intellectual curiosity; it is a practical problem of the greatest moment. The Gospel is supremely important; its influence upon individual and social life is radical and transforming; therefore, to know what it is, how it was stated at the beginning, how it may be expressed now, is an imperative necessity to every Christian worker.

II. The Variety of Material in the Bible

The range and richness of materials in the Bible appear with fresh beauty as we use it in public addresses. It begins with ancient stories and songs. Here is a rich unfolding history in which giant figures appear. We listen to the poets who describe and explain every aspect of the spiritual life; we follow the prophets as they interpret the spiritual meaning of the perplexing life of their time and declare that inevitable effects must follow the causes which they define; we trace the growing yearning for a Saviour, and we see Jesus of Nazareth reveal, in the terms of a human life, the nature and the will of God; we see him become the Christ of the ages; we study the new life that is created through contact with him; we stand at the beginning of the statement of Christian truths in reasoned form; we look at the superb vision of a city of God coming into earthly forms with heavenly power and blessing.

No Christian worker can lay hold on this variety of the truth in the Bible without feeling a new thrill and ambition. We want to know these varied and beautiful and necessary subjects which the Bible contains.

We want to know how to present them to others with the same clearness and joy that we have found in our study. The variety and beauty of the Bible are a constant challenge to us to study it, to love it, and to teach it.

III. The Vital Character of the Bible

A fundamental guiding principle for our study is furnished by the fact that the Bible is the outgrowth of life, that it is meant for life, and that nothing less than life is adequate to interpret it.

First, the Bible came out of life. Back of each book in the Bible lay the experiences of real men and women. "The Bible was life before it was literature." The Bible is not the work of mere literary craftsmen. The authors of the Bible had lived in definite relations with God and their fellowmen. The results of these actual experiences they reported. Thus life was first, and the Bible came out of it.

Again, the truth in the Bible is meant for life. The purpose of these books is to enrich and ennoble living men and women today by instructing and encouraging them to seek those experiences with God and with one another that the writers of the Bible enjoyed. The greatest honor that can be given the Bible is to make it a guide for daily life now.

And the only way in which to understand the Bible is by means of life. The more thoroughly, by the use of imagination, we make the characters, the scenes, and the teachings of the Bible real, the better we shall understand them. It is not the lexicon, grammar, and

commentary that most completely open the meaning of the Bible; life is the great guide to its true interpretation. All these other means are necessary; but life alone is adequate.

The practical influence of this principle in Bible study is important. It makes the work rewarding; it gives new interest to its pursuit; it insures profitable results.

IV. Imperative Needs in Modern Bible Study

The Bible study that is being carried on in Sunday schools, in college courses, and through voluntary Bible classes is profitable and praiseworthy. There is always, however, the danger of losing a sense of the whole in a detailed study of the parts. Modern Bible study, with all its efficiency, needs to be supplemented in two ways: Additional emphasis must be laid upon the student's knowledge of the Bible as a whole and its teaching in its wonderful vital unity; new stress must be put upon the use we actually make of the Bible in the cultivation of our own spiritual life and in personal Christian influence upon others.

This manual proceeds upon the assumption that the Bible, in its untechnical and practical aspects, is of paramount value to the Christian worker, and that one speedily becomes lost in details unless he is willing to take the time to get the Bible clearly in his mind as to its entire content. For example, the message of the book of Jonah is one of the most urgent and commanding in all the Old Testament. The manner in which it has been lost through literary discussion and

theological debate is nothing short of tragic. It is the great message of God's fatherhood ringing out at the close of the period of prophecy; and it has been silenced or jangled by criticism and ridicule until the divine word is heard no more. All study is to be encouraged; the Bible has nothing to fear from the light of honest research. But the purpose of all books "about the Bible" is to invite and even drive men *to* the Bible. *Into* the Bible *through* study is our program.

Again, our interest in the Bible is not merely academic or speculative; it is practical. The results of the most thorough-going scholarship ought to be demanded by every student of the Bible; then he must propose also to do something with that which he has gained from his study. We read "The Idylls of the King" with joy and profit; but not as a manual for the guidance of life or a book of counsel as to God's will for the world. The Bible is something more than literature. It is a revelation of God. It is the primary source of confirming evidence for the testimony of Christian witnesses who today are spreading the Gospel around the world. This manual therefore seeks to furnish directions for the practical use of the Bible.

V. Subject Matter and Form in Public Address

Every written or spoken address may be considered in two ways: first, what truth it expresses, and, second, how the truth is expressed, or, in other words, what the author said, and how he said it. The material and the form are both important. Occasionally one reads or hears an article or address and the outstanding

impression is that there was abundant and vital material in it, but it was so poorly expressed that it was understood only by forced and painful attention. At other times one is impressed by the beautiful form of an address; but when it is analyzed and estimated, it appears that little remains beyond the words and sentences, the rhythm and the figures: there was no material resulting from serious thinking or quickening the hearer to think for himself.

It is self-evident that the ideal in any address is such abundance of material and perfection of form as shall express a great truth with clear, convincing power. So a speaker must be sure in the first place that he really has something worth while to say. The substance of his message is the matter of primary importance. Then he must be sure that the proposition is developed or that the subject is thought out in the most clear, forceful, and beautiful way that he can command.

While both insight and skill in literary expression may be cultivated, the former is more in the nature of a native gift and the latter a result of study and practice. It requires hard, constant, patient labor to become such a master of the English language that one's thought is immediately clear and convincing. We must work constantly on words, sentences, and paragraphs in order that we may speak effectively. The price of success is unremitting toil.

In these lessons we shall keep both matter and form in mind. We shall seek the material for public addresses in the Bible; in the expression of this material

we shall aim at logical, clear, beautiful, and energetic forms of expression.

VI. Methods of Preparation for Public Address

The very first problem which we meet when we face the task of speaking at a public meeting or leading a group in study is: How shall I get ready? The one point at which all students need guidance is in methods of study. To learn to economize time and concentrate attention so that every moment may be used most profitably, is the most important engagement of the student. The following suggestions are therefore made:

A. *Genuine Study and Concentration*

In preparing Bible material for use in public address, a speaker must be willing at the outset to undertake and carry on real study. Sometimes it seems as if leaders of religious meetings thought it sufficient to be earnest and fervid and morally good. But just as good work in science, mathematics, or literature demands honest, painstaking, and continued study, so effective public speaking on Bible subjects demands faithful study that costs time and energy.

Mere devotional day-dreaming over an open Bible will not answer. Fragmentary reflection with a fatigued mind at the end of a busy day or the hasty following of a series of Morning Watch topics, is not adequate to the pursuit of real Bible study for the purpose of public address. There must be longer, more concentrated, and more thorough preparation of

the material than is possible under the methods indicated above.

When you begin the task of preparation for an address—or in any kind of serious study, for that matter—hold your mind resolutely to the work you have to do and force yourself by sheer determination to attend to business. The foe of all good work is "wandering thoughts." Your mind is a lazy and erratic old fellow who needs to be taken sharply in hand and disciplined. You can increase your returns from a study hour by one-third and possibly by one-half if you will refuse to be distracted by outside noises or by appealing subjective interests, and will focus your mind unmercifully upon the study that you have undertaken. The moral character and the spiritual efficiency of a student are cultivated by the way the mind is handled in study. To refuse to look out of the window, or think of a social event, or dawdle in pleasant spiritual reverie while preparing for an address will make you more efficient and useful in everything you do. Our problem is not how to create more time, but how to use the time we have to the best possible advantage.

B. *Steps in Preparation*

The following is suggested as an orderly and profitable way in which to prepare your material:

1. *Do your own Thinking.* Often the first question asked by a person to whom a subject for public address has been assigned is, What shall I read? Instead, the question ought to be, How does this sub-

ject define itself to my own mind, and what is the utmost that I know or can reason out concerning it? Raise all sorts of questions about the subject; look on every side of it; demand that you yourself be convinced by the proposition in order that you may be able to convince others. Nothing ever can take the place in an address of that independent, vigorous preliminary thinking which a speaker does on a subject. The first step in this process is to *get the author's own meaning*. However much we may expand the truth contained in a passage, the writer's meaning is of first importance. No pains are too great, no labor too exacting for this purpose. The author's meaning, your best thought, what others have said—these are the three steps in preparing a Bible subject for popular address.

2. *Read on the Subject.* After you have thought yourself out, you are ready to read such material as may be found on the subject. The process has been put clearly and concisely in the following terms: "Think yourself hungry; read yourself full; write yourself out." The results of reading are for immediate and for future use. In practical experience it will be found that the treasures accumulated in the past will be drawn upon successfully in the task of preparing a subject for presentation. Whether preserved in notebooks, on cards, or by any other method of filing, the material gathered from many sources comes to the active mind which is reflecting on a subject.

3. *Writing.* This is the last act in formal prepara-

tion. It involves time and patience; but there is no other way in which to gain the mastery of clear, concise, forceful expression. At least a part of the address ought to be written carefully, not necessarily that the very words shall be reproduced in memory, but for the cultivation of precision in expressing the thought. At least a part of the language will tend to come back even when one is speaking freely; and, in any event, to have stated a proposition carefully and clearly once makes it altogether probable that the same thing will be done the second time. Writing is drudgery to many; but it is a necessary and wholesome discipline to everyone. If it can be carried out with the conscious purpose of expressing thought in the best way which the speaker can master, it will become a joy. Just as the painter works with outline and color, the literary craftsman works with words. To do good work with his medium is the speaker's joy and satisfaction.

C. *Helps in Preparation*

The number of tools which ought to be at hand is not large. It is astonishing what results a skilful workman will get with a small assortment of standard helps. We note the following:

1. *Texts.* The Bible as a whole ought to be at hand in the Authorized and American Standard Versions. The New Testament has been rendered into present-day English in many editions, among the best of which are, "The Twentieth Century New Testament," "The Modern Speech New Testament" by

Weymouth, and "A New Translation of the New Testament" by James Moffatt.

2. *Dictionaries and Maps.* There are also several Bible dictionaries which give necessary information concerning the vast number of subjects presented in the Bible. Among the best one-volume editions are "A Standard Bible Dictionary," and the shorter Hastings' "Dictionary of the Bible."

These dictionaries are generally well provided with maps. It is profitable, however, to make a single folder of heavy manila paper and put in it from time to time maps that may be torn out of lesson helps. Such maps are useful in classes where it is desirable to give out several copies for the session.

3. *Commentaries.* Several series of short, handy-volume, popular commentaries have been recently published or are in process of appearing. *The Cambridge Bible, The New Century Bible,* and *The Bible for Home and School* are examples. While there are weak spots in all such series, editorial oversight and authorship are generally a sufficient guarantee of worth to warrant the purchase of almost any volume thus appearing.

4. *Concordance.* Many editions of the Bible are provided with a brief concordance. There are also separate volumes, for example: "The Complete Concordance to the Holy Scriptures," by Alexander Cruden, and "The Exhaustive Concordance of the Bible," by James Strong.

Young's "Analytical Concordance" is probably the most satisfactory large volume for student use.

D. *A Concrete Example*

Applying the foregoing principles, we will now study Isa. 6. This brief chapter has been chosen because of its dramatic character, its practical value for modern life, and the challenging obscurity in verses 9, 10.

The following may be adopted as our

METHOD OF STUDY

1. Read the passage as a whole, analyze it into paragraphs, and then study each paragraph in detail in order to get the author's meaning.

2. Does the passage impress you as adapted to be presented as a whole in any form of public address?

3. What single texts get hold of you and what subjects do they suggest?

4. Have you had any subjects in mind which find fitting texts in the passage?

5. Are new subjects suggested for which texts may be found later?

6. What illustrations occur to you from the passage and how will you preserve them?

Following these six steps in order, we get the following results, which are indicated by corresponding Arabic numbers:

1. The passage falls clearly into the following sections:

a. The vision (vs. 1-4).

b. The call (vs. 5-8).

c. The commission (vs. 9-13).

These may be analyzed more specifically as follows:

THE CALL OF A PROPHET

I. *The Vision* (vs. 1-4).

A. In the year that the King died.
Great experiences may prepare the soul for great visions.

B. The Vision of God. High and Uplifted.
The greater the problems and powers of any age the greater is the God needed.

C. The Seraphim.
See sermon by Brooks, "The Wings of the Seraphim."

D. The Thrice-holy.
Holiness as a necessary attribute of a great God. Needed today.

E. The Vision of Sin. Came inevitably from the majesty and holiness of God.
1. Personal. I am unclean.
2. Social. The people also unclean.

II. *The Call* (vs. 5-8).

A. The live coal standing for the cleansing forces of fire. Thorough. Iniquity taken away. Sin forgiven (expiated).

B. The Voice calling for Messengers.
Life a mission *for God.* Man must speak and act in God's stead.

C. Here am I: send me.
Personal emphasis. Instantly ready.

III. *The Commission* (vs. 9-13).

1. Great difficulty here. This chapter probably written some years after Isaiah began his work; embodies the results of his experience. Best explanation in George Adam Smith's "Isaiah," vol. 1, with illustration from Mazzini.

A. The Prophet's Disillusionment.
The truth that seems so mighty and beautiful encounters a dull hearing.
The psychology of old habit prevents acceptance of the truth.
B. The Inexorable Character of God's Judgments.
Sin must be punished whether in persons or in states.
C. The Remnant Shall Return.
Explain the "substance" remaining in the oak after it is felled.
This is the encouragement of all who trust in God.

2. Yes. Under the title "Isaiah's Vision, Call, and Commission" it might be presented as a whole.

3. The following texts and subjects are suggested:
a. "In the year that King Uzziah died I saw the Lord" (v. 1).

THE REVELATION OF GOD THROUGH NATIONAL CALAMITY

b. "Holy, holy, holy is Jehovah of hosts: the fulness of the whole earth is his glory" (v. 3 marg.).

THE GLORY OF GOD'S HOLINESS

c. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts" (v. 5).

CONVICTION OF SIN RESULTS FROM THE VISION OF GOD

d. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me" (v. 8).

THE CALL FOR VOLUNTEERS

4. None.

5. Vs. 9, 10 suggest the different results that follow in character from facing a challenging truth; the text is too difficult for use, however.

6. We note these points to be preserved for future use:

Fire. Symbol of the purging of sin (Isa. 6: 6, 7).
God. His Glory.
Revealed to young Isaiah in hour of national crisis (Isa. 6: 1).
Discovered in the temple; proper place (v. 2).
Proclaimed by symbol and song (v. 3).
Holiness its central fact (v. 3).
Service. God's Call to Personal.
Case of Isaiah (Isa. 6: 8).

These three items may be briefly noted on slips of paper and filed in envelopes or folders; or, perhaps better, placed on library cards of standard size and filed in a box or case alphabetically. After only a few months of accurate and careful study material will be on hand for future use covering a wide range of topics and constantly growing in value. See section VII following.

VII. ILLUSTRATIONS

A. *Importance*

The illustrations are so important a part in the organizing of the material in a public address that it seems necessary to devote the concluding section of the lesson to certain general principles regarding their use. They are designed to "light up" the subject. Therefore they must be rigidly tested in this respect: Do they really shed light on the subject? If

not, they ought not to be used. They are in many respects the most vulnerable point of attack in an address; for a poor illustration may often be used to prove just the opposite to that intended by the speaker. Therefore insist that the central truth in the illustration shall make clear the very truth which is being unfolded.

B. *Gathering Illustrations*

This may easily become a habit if we have our eyes open to find the analogies which abound on every side. Nature is full of figures which make spiritual truths plain. From our reading we may also reap a bountiful harvest. There are many interesting and valuable cartoons in the newspapers which may be clipped out and filed. We are inclined to note these but do not preserve them at once; it is necessary to act immediately when a good cartoon is found; clip it immediately. Another suggestion is to watch children's plays and games and the common methods of conducting business. Daily life is the most fruitful source of illustrations.

The note-books kept by Phillips Brooks are full of his observations of life, which he used in his sermons. Allen's longer "Phillips Brooks" contains numerous references to the way he noted and preserved these illustrations from daily experiences.

C. *Preserving Illustrations*

They may be noted briefly on separate sheets of paper, or, better, on standard library cards, and filed

in a case for reference. The following is an example of a concise index card:

Duty.
1. Col. Abraham Davenport on the Dark Day. See Storrs, "Puritan Spirit," p. 63.
2. "Duties come from God, and that transfigures them." Dale, "Life of C. A. Berry," p. 88.
3. Like a beautiful garden entered by a narrow gate.
4. Best teacher of duties "is the practice of those we see and have at hand." Carlyle, "Critical Essays," p. 39.
5. "Stern daughter of the voice of God."

VIII. The Following Lessons

The following eleven chapters present different ways in which the Bible may be used as a source of material for varying forms of public address. These differences are determined by the material itself, or by the nature of the occasion on which it is to be used, or by both. For example: Bible readings may be given on all sorts of occasions, but are generally not adapted to a talk for children or to a camp-fire meeting. So a chapter has been given to meetings for boys and girls.

Each lesson contains a section devoted to a brief statement of general principles valid in the peculiar kind of work studied therein, with directions for preparation of material. Then one or more specific examples of appropriate outlines are given. Finally an assignment of further work is made, from which a teacher may select desirable items and add others of his own choice.

II

AUDIENCES AND ADDRESSES

I. The Three Factors in a Public Address

In the giving of a public address three factors are involved: the speaker, the audience, and the address itself. No one of these items may be neglected without serious loss to the effectiveness of the occasion.

In speaking of "preparation" for a public address, we must always bear in mind the fact that nothing less than the preparation of the speaker himself in all the ranges of his personality is involved in getting ready to speak in public. Physical fitness, mental alertness, moral character, spiritual appreciation are all parts of preparation, together with the more apparent task of thinking, writing, and speaking. We can only mention this important principle in passing; but it must never be lost from the speaker's consciousness of what it means to get ready to give a public address.

The second factor is the audience. We sometimes forget how essential to the whole situation is the listening group. The character of the audience conditions the choice of the subject, the form in which it will be embodied, and the manner in which the message will be given. To the consideration of this matter the present chapter is devoted.

The third factor in public speaking is the address as a rhetorical and oratorical whole. The address itself will be conditioned by the speaker's knowledge and skill in putting his message into logical and literary forms. The following chapters are all indirectly concerned with this matter; although, in the nature of the case, they do not present the subject in adequate fashion. Speakers must review their logic and composition and rhetoric, for these lie under all success in preparing public addresses. The principles of oratory also are necessary for the finished delivery of that which has been prepared. Beyond these hints, however, we cannot carry the discussion.

II. The Audience Conditioning the Address

In view of the necessary relation between the address itself and the character and needs of the audience, every public speaker must gain a clear notion of the principles to guide him in the choice of his subject, the form of its presentation, and the method of its delivery. Some of the most pathetic failures in public address come from the failure to adapt the subject discussed to the audience.

To help in making this necessary adjustment the following suggestions are made:

A. *Objectify the Audience by the Imagination*

As far as possible, from the first thought given to the choice of the subject until the final act of preparation, make the audience appear before you in imagination. Is it a mixed audience? Young or old? Interested or

indifferent religiously? What do they need? What points of contact can be made with their experience? These and a score of other questions will doubtless arise when we begin to objectify the group.

B. *Fit Subject and Treatment to the Average Need*

So far as possible strike a balance and aim at the average among the audience. That which will meet the desire and demand of the average listener will probably best suit the audience as a whole. That is, do not talk up to the little group of college graduates or down at the section of those who have never been trained to think. Speak to the great middle group between.

C. *Do not Entirely Overlook Unique Cases*

It is most probable that there will be some unique cases to whom, if you know your audience at all, you will wish to direct some point in the address. Make the point naturally, as an organic part of the address, without involving the suggestion that you mean to bear upon any particular case. It is a serious fault to let it appear that a speaker is trying to "hit" anyone.

D. *Respect your Audience and Take for Granted their Intelligence and Earnestness*

Speakers sometimes proceed as if they thought their hearers had slight intelligence, and must be dealt with as though they were in the primary grade. On the other hand, speakers sometimes presume too much and go quite above the heads of the audience. As a matter

of fact, if truth of the profoundest character is presented clearly and earnestly, the average hearer will follow it and profit by it. Long words and difficult sentences will confuse any audience; but the speaker who has a real message to give and can use a clear English style in which to express it, may depend upon the ability of the average audience to follow him from start to finish.

E. *Consider how your Truth is to Influence Character*

Have you something to say that is able to make a difference in the character of your hearers, if they understand it and act upon it? Your audience is composed of living persons; your message must bear fruit in their daily life. Have you chosen a subject which can do this? Can you present it so that this result will follow if they meet the conditions? By such practical and vital questions challenge yourself as you prepare to speak in public.

III. Types of Meetings and Audiences

It is impossible, in the nature of the case, to enumerate and study all the varied occasions for which a Christian public speaker will be in demand. The most important of these are listed below. The nature of the occasion determines the character of the audience, and these in turn prescribe the kind of address that must be given. Every public speaker faces the problem of suiting his subject and the form in which it is presented to the occasion and audience. The remainder of this chapter, therefore, is devoted to a brief dis-

cussion of the kind of address adapted to the following occasions and the audiences that they call together:

A. Regular Church Services.
B. Prayer and Conference Meetings.
C. Devotional Group Meetings.
D. Religious Conventions and Conferences.
E. Men's Meetings.
F. Women's Meetings and Maternal Associations.
G. Evangelistic Meetings.
H. School House Meetings.
I. Shop Meetings.
J. Children's Mixed Meetings.
K. Boys' Clubs.
L. Girls' Clubs.
M. Missionary Meetings.
N. Camp-fires and Outings.
O. Gymnasium Opportunities.
P. Financial Meetings.
Q. Banquets.

IV. Addresses Adapted to the Foregoing

We now consider briefly the kind of address that may be expected to fit the various types of meetings noted in the preceding paragraph. It is understood in every case that we are considering in this course of study subjects that are drawn from the Bible and strongly colored by the Bible throughout their development.

A. *Regular Church Services*

Undoubtedly unordained speakers will not be called

upon often to speak or to preach at regular services of public worship in churches. Sometimes, however, a Young Men's Christian Association secretary or business layman will be asked to perform this duty. He will be most successful if he takes a Bible subject at such a time, and generally he should treat it according to the plan in the text. Addresses of this kind are studied in Chapter XI.

B. *Prayer and Conference Meetings*

In Chapter IX, pages 121-137, we shall study the kind of an address that is suited to a prayer meeting in which there is conference, and shall emphasize again the importance of using material from the Bible in such forms of address.

C. *Devotional Group Meetings*

The program for conferences and retreats is demanding a distinct type of address. It must be deeply devotional in character, simple in form, quiet and earnest in delivery. The best possible material for such an address is found in the Bible. The subject is so important that Chapter XII is entirely devoted to it.

D. *Conventions and Conferences*

There is almost always a double purpose in convention programs: business must be transacted, and inspiration must be furnished through a platform program of public addresses. There is a peculiar difficulty in adjusting these two aims. Sometimes a stormy

business session, crowding upon the time given to an address, creates an atmosphere of strain in which a speaker finds that he must change the whole situation before he can hope to get his message to his audience. Often the members of the convention are weary when he speaks. It is highly important at such a time to study the mood of the meeting and to attempt to make it more favorable or responsive by varying as required the length or character of the introduction.

On rare occasions the temper of the audience may be changed by a humorous approach. An illustration or story that is fine in its humorous quality will sometimes break up the antagonistic or uninterested mood of listeners. This is an approach that is often misused. The speaker who is inclined to jest will awaken the expectation of a coming joke, and it is impossible to get great decisions from a humorous presentation of a great theme.

Occasionally the direct appeal for attention on the ground of the importance of the subject is desirable. But this must not be made too often. There are speakers who invariably inform the audience that theirs is the most important subject possible; then they handle it in a small way; after two or three such failures to measure up to announcement, the audience does not believe what the speaker says.

The personal approach will sometimes bring about the needed change in temper. One may say, "Hear me for my cause and hear me also for my own sake." This, too, is a device that must not be used frequently.

Forms of address appropriate to conventions and conferences are suggested in chapters IV, VII, and XI.

E. *Men's Meetings*

Naturally the majority of speakers to whom this manual will be of service will be called upon to speak to groups of men more often than to any other kind of gathering. They will naturally feel more at home in the presence of such an audience of their fellows than elsewhere. The points of contact are greater in number and more easily established than is the case in a mixed audience or with groups of children. On the other hand it is far from easy to feel at home in a men's meeting unless a speaker is unusually self-mastered or has had wide experience in speaking. Even after years of practice before audiences, the strongest speakers confess that they feel weak and timid as they rise to speak. Therefore, no one ought to be distressed at the beginning of stage fright. The way of escape is to plunge in and get into grips with the subject. Soon the sense of timidity is lost in the joy of action and the sense of response from the audience.

A concrete problem is the control of centers of listlessness or disorder, in case such develop during the progress of the address. It is not easy to keep from being disconcerted or dismayed at such a turn in the meeting. With a little practice, however, one learns to seek instinctively for the cause of the disturbance and to make some sort of effort to change it. An appeal to the attention of the group whose interest

has been lost may be made by a quick and novel expression. A pause may be introduced, which will generally serve to win attention again. Sometimes it is quite impossible to hold a restless group during the length of the address. In such a case it is a comfort to remember that probably they have heard more than they seemed to be hearing and that the impression of the address may be quite beyond what seemed from the external appearance of the audience.

With the exception of Chapter VIII there are suggestions for appropriate subjects for men's meetings in all the following sections of this manual.

F. *Women's Meetings*

Organized groups of women for the study of child life exist in many churches and communities. These are generally religious societies, and addresses made before them are expected to be Christian in purpose. The Bible is a fertile source of material for such meetings.

The primary danger in handling any subject at such a meeting is that the speaker will yield too much to the sentiments that naturally arise in considering the guidance of childhood. Little children appeal to all that is deepest and tenderest in us all; and we must hold ourselves in check lest we become "mushy" in our statements. On the other hand there is danger that we shall seek to avoid sentimental appeals to such an extent that we shall become merely academic. The problems of childhood and the religious guidance of children cannot be handled in the same spirit in which

we would teach trigonometry. Therefore, let the glow of feeling that naturally comes with the subject and the tenderness that is evoked by a meeting of this sort find restrained expression in the address.

An appropriate outline for this kind of an address is given in Chapter IX, page 134.

G. *Evangelistic Meetings*

There are so many kinds of meetings to which this description may be applied that we are not able to cover here or in Chapter X all the ways in which such gatherings differ from other religious meetings or the peculiar form of address that is appropriate to them. The following are among the more apparent characteristics of such meetings, and these determine the way in which a speaker will prepare and present his message.

The evangelistic meeting is held for the one specific purpose of bringing the message of the Gospel so convincingly and forcefully to the minds and wills of hearers that they will make a decision to enter into the Christian life. Therefore, we see at once that the address at such a meeting must be like the evidence that is given on the witness stand; it must be positive and clear and personal. While it is possible to be truly eloquent in the giving of testimony, oratory of the more marked kind is out of place in such speaking. There will be clearness of statement and the glow of deep feeling. The witness, however, is trying to convince the judge and the jury that what he is saying is true and that he is personally sure of it.

The evangelistic address requires no less preparation than does the general address on any religious theme. If the message is so important, more time rather than less ought to be put into its preparation. But all this is kept in the background and the hearers must be made to see that here is a messenger who is bringing to them something that seems to him of commanding importance.

H. *School House Meetings*

It will be quite likely that Christian men who are ready to respond will be asked to take part in religious meetings conducted under the auspices of churches or "gospel teams" in school houses and small halls. The form in which the truth is presented at such a meeting should be similar to the evangelistic address. But there is a certain atmosphere of informality in the school house meeting that will hardly be experienced in the church. The seats are often somewhat small and cramp adults; the very surroundings call for an easy manner and the readiness to adapt oneself to unexpected situations. Sometimes a child will run loose through the audience. A speaker must be in possession of all his powers under these circumstances. The address will not be over fifteen or twenty minutes in length, at least if there is more than one speaker. And it is much more difficult to speak well for fifteen minutes, keeping to the subject all the time and packing everything one has to say into the closest form possible, than it is to deliver a sermon which would occupy half an hour or more.

I. *The Shop Meeting*

All the conditions that one finds in a school house meeting are met also in the short gathering of workers in shops and factories for a religious talk at noon. Perhaps there is no place in which a speaker is more imperatively challenged to come quickly to his point, to put it into the language that the men understand, and to quit when he is through than in a shop meeting. In addition to the more specific principles that are discussed in Chapter IX, we note here the danger that a speaker will take it for granted that he must talk down to wage earners. It is a serious mistake on the part of ministers especially that they do not estimate highly enough the intelligence of their hearers and their capacity to understand what is said to them in a sermon or address. The fault in cases of failure to understand is not that the subject was deep, but that the speaker was muddy. As a rule the men and women in the factories and shops do a lot of thinking, and they are able to understand what is said to them on profound subjects if only it is said clearly. All the great preachers have this in common: they are able to take the most lofty and complex truths and make them clear in the language that living men and women use. Therefore we emphasize the principle of respecting the audience on the part of the speaker. There will be nothing in the way of beautiful surroundings or fine clothes or Sunday manners to lift the character of a shop audience into the atmosphere of culture. The men and women are none the less

worthy of respect, and the one way to reach them with the message is to start out with the presupposition that they are to receive from you that honorable consideration that is their due.

J. *Children's Mixed Meetings.*

In Chapter VIII the subject of addresses to boys and girls is taken up in detail. The outstanding characteristics of such meetings are restlessness and responsiveness. Boys and girls have not learned how to sit still and look as if they were listening when they are not. Perhaps this is a trait altogether to the final advantage of the speaker. He knows when he has lost his crowd. This is not so apparent with a well trained adult audience. They may seem to be paying attention when they really are wool-gathering, with their thoughts far from the speaker's theme. But children are pitilessly frank. When they are bored they show it. So the outstanding quality of the successful address to children is resourcefulness. The way in which a successful speaker to boys and girls can bring in something new to win attention back when he has lost it for the moment, is a chief element of success. It may be necessary to tell a story, to handle the subject immediately in a new way when interest flags. So let the speaker have his wits at work all the time when he faces a mixed audience of boys and girls. Dare to do anything with the material that you have prepared if you see that you are not "getting it across" to the responsive minds of the hearers. A truly vital person with a message that means something real in

the world of boys and girls cannot possibly fail to win them.

K. *Boys' Clubs*

When the group is made up of boys alone or of girls alone it is easier to present a subject than is the case with a mixed group. A skilful speaker can catch the temper of a boys' club quickly and then adapt his way of presenting his material to this. The one inclusive principle is to be thoroughly alive. Boys demand reality in the vital sense of that word. They want to know about the truth that works. They demand that the speaker shall talk to them about real people, real things. In preparing to speak to a group of boys, a man may profitably spend a good part of the time set apart for this purpose simply in getting thoroughly alive on his subject. Ask questions such as these: Do I really believe this which I am about to say to these boys? Have I made good with it in my own life to such an extent that I can confidently tell them to plan their own lives according to it? Is there some concrete example of the truth in action that I can bring to the boys, and thus prove to them that I am talking about a genuine principle of right living? When the seal of living reality has been set on the subject, you are ready to go on and bring it to the boys.

L. *Girls' Clubs*

In the case of girls' club meetings, the safest principle to follow is that girls are almost always interested in the subjects that interest boys. This is so in the

kind of books that the majority of girls read. The girls' juvenile stories which are most eagerly read are those which active boys enjoy. Therefore, in talking to girls the wise speaker will choose such subjects and treat them in such a way as he feels confident would win the interest of boys. Of course there will be thoughtful consideration of the world in which the girls live and think; but in general the principle above is valid.

M. *Missionary Meetings*

The growth of such institutions as the Laymen's Missionary Movement and the Men and Religion Forward Movement has called in increasing degree for the service of laymen in public address. The missionary cause no longer appears as the simple effort of a few devoted men to preach the Gospel to the heathen. It has lost none of its former direction and passion; but it is immensely enlarged. And with this growth of the missionary ideal has come a new claim upon the interest of men and women. The time has come for a new presentation of the missionary appeal by speakers who have not received ordination to the Christian ministry. Those who have heard the call to the foreign field of missionary service given at the great student conferences know what effective speaking is done in this field.

Two principles are apparent in this form of speaking:

The first is the intense conviction of the reality and the worth of the missionary movement. The

note of passionate conviction is what causes the students in these conferences to answer the call with the gift of their lives for missionary service. Therefore in preparing to speak on a missionary theme, renew your convictions concerning the imperative need of the cause. Let there be no uncertainty on this matter.

The second source of power in missionary speakers is their mastery of concrete facts and experiences. First hand knowledge is manifestly impossible except in the case of those who have been on mission fields themselves. But it is possible to come into possession of these experiences at second hand in authentic missionary biography and reports from the fields in missionary magazines. For example, the life of Horace T. Pitkin, one of the heroes of the Boxer persecutions in China, is fertile in the kind of practical material that makes the missionary address effective. The speaker who can thus make the missionary motive vital and commanding will win the decision of men to support the great cause with their wealth and even with their lives. In preparing for a missionary address, therefore, use all the fresh material from the field on which you can lay your hand. Make the address concrete with facts from the victories and the trials of the missionaries who are in the thick of the fight.

The following is a concrete example of the way in which the record of missionary heroism may be used in public address:

"Horace Pitkin was my friend and classmate in Yale about twenty years ago. I visited Paotingfu, where he fell in the Boxer uprising of 1900. He had given

his time and his wealth to China, without salary and without compensation. He had loved China and he gave his young life for the land that he loved. They showed me in Paotingfu the spot where he stood as the mob gathered to kill him. He did not blame the mob, but only prayed, 'Father, forgive them, for they know not what they do.' They showed me where he sat with his Chinese friend on that last night, as he sent a message to his wife, who was ill in America. He said, 'Tell her that God was with me at the last. Tell her that His peace was my consolation. Tell her to send our boy, Horace, to Yale where I studied, and tell my son to come out to China twenty-five years from now, and take up my work here.' He had not lived to learn the language, yet he said, 'Tell my son to come also.' That is the kind of sacrifice that will win China, and that is the price you and I have to pay to win it. Without sacrifice and suffering China will not be won. I have a little boy who is going out into Asia somewhere to give his life. They may kill Pitkin—they may kill his son and my son's son. But students will still go, and China will yet believe. I should want my boy to go, even if there were another Boxer uprising and he had to lose his life. At any sacrifice, I should want him to go, for I know of no greater honor than that a man lay down his life for his friends, or for any country that needs him."—Sherwood Eddy, *Address at Conference of Chinese Christian Students, January, 1914.*

N. *Camp-fires and Outings*

As the various Christian agencies develop their work they are laying emphasis upon the outdoor life of young people. The summer camp and the outing is a part of the program of almost every church and

Christian Association. At such times there is a call for addresses around the camp-fire, at the church picnic, or in a tent where a group of boys are ready to listen as some one talks to them frankly about the meaning of life.

It calls for unusual resourcefulness to speak on such occasions. A ten-minute talk at a church picnic will test one's powers of awakening attention and holding interest as a formal occasion cannot do. A quick sense of humor is necessary at such a time. Swift changes in the mood of the crowd have to be appreciated and met or the talk is likely to fail in its end. Sometimes a funny turn may be used to immense advantage.

O. *Gymnasium Opportunities*

Physical directors and men in charge of boys' athletics are often ready to make an opportunity for a short talk to a class in the locker room or on the gymnasium floor. But, as one of the best of them said in response to the suggestion, "It must be a good man on the job for me to trust my bunch of boys with him." Perhaps it would be better to call it a Gymnasium Challenge rather than Opportunity. Every physical director who knows the conditions under which such talks must be given is justified in his demand that the speaker on such an occasion shall be alive to the tips of his fingers, know how to handle boys, and have the sense to fit his subject and its delivery to the occasion.

No "sermon" is possible under these circumstances. The subject must be one that gears into the daily life

of the group; they are in no dress or mood for a lecture. Like a swimmer making a dive, the speaker must get into his subject vigorously, confidently, and without much splash. Pick illustrations that are vital and simple. Make every sentence tell in the development of the thought. Close with a clear, ringing proposition, like the snap of a whip.

Outlines for such addresses will be found in Chapter VIII.

P. *Financial Meetings*

The annual business meeting of a church or a benevolent organization, the financial meetings connected with a religious or missionary campaign, or the consultations of a board of directors in a charitable society, may call for an address by a layman. The common round of such speeches is limited to a few stock stories, the well-worn appeals to generosity, and a final flourish concerning the necessity of "boosting and backing" our own enterprises. Such an occasion might often be turned to real spiritual advantage if the speaker would talk on the Biblical warrants for stewardship and show how when men and women give generously they are blessed richly.

Such a presentation of the fundamental facts in the situation will change a mere "begging" speech to an address of genuine spiritual power. For it is more to cultivate a sense of the obligation and Christian power of wealth than it is merely to get a collection or individual gift for a missionary cause. And even when a specific object is being presented it is

profitable to lead up to the appeal through a brief discussion of the grounds of Christian stewardship. An outline of such an address is given on page 173.

Q. *Banquets*

The conventional address at a banquet is generally made up of a few stories and jokes, often of ancient vintage, followed by a somewhat random series of remarks more or less connected with the occasion. There are exceptions, of course, and the man who speaks profitably at a banquet will break away from the beaten path. In doing so, he will turn most advantageously to some thought or suggestion, some character or truth from the Bible. It is astonishing how snugly the Bible fits in, even at a banquet. Instead of being inappropriate, too serious or uninteresting, the Bible can be used here no less than in the pulpit or in private conversation on Christian subjects. An outline of a banquet address will be found on page 136.

III

BIBLE STUDIES BY SECTIONS

I. Principles

A. *Bible Studies and Studying the Bible*

It has been difficult to hit upon the exact term that would best describe the kind of addresses that are studied in this and the following two chapters. Mr. Moody was accustomed to unfold the meaning of the Bible in what he called "Bible Readings." He would take a somewhat extensive passage, discuss the author's meaning, and then apply the truth to daily life in practical suggestions. Or he would follow one topic through the whole Bible, through a book or a section, comparing different aspects of it, and bringing the truth to bear upon the problems of Christian living. Other evangelists do the same thing. It is also a common practice among ministers. This form of Bible interpretation we shall call a Bible Study. In order to make the term clear it is necessary to note the following comparisons:

1. *Reading the Bible with Running Comment.* It was formerly the custom of preachers to read the Bible with running comment. By this they attempted to throw more light on the meaning of the author. They did not intend to give technical explanations of the grammar or history; they made no effort to apply

the truth to the daily life of the congregation. They made remarks on the meaning of the passage in terms that the average hearer would understand.

A Bible Study is more thorough in its explanations than running comment on the text. And the purpose of a Bible Study is to make the practical connection between Bible truth and daily living.

2. *Bible Exposition or Exegesis.* By this we mean the work of accurate and exhaustive study in order to interpret by the use of every means possible the full meaning of the Bible. The scholar must use grammar and dictionary; he must avail himself of all the resources furnished by archæology and history; he must study what other interpreters have said. This is the scholar's method of scientific Bible study. It is one of the most fascinating and rewarding lines of work to which a professional student or an enthusiastic layman can give his time and strength.

The scientific Bible student does not arrange his material in form suitable for public address. Indeed, he does not have an audience in mind at all as he works out his material. He seeks only to bring out the full meaning of his author in the passage studied. He is not selecting one of the several lines of thought that may be in the section; he covers it all.

The student who is preparing a Bible Study, on the other hand, does the work of the technical Bible scholar as well as he possibly can, and then proceeds to select the line of thought that he wishes to explain, to arrange his material in the form of an address suited to his audience, and to apply the truth concretely

to their moral and religious problems. Therefore, although the passage chosen may be the same, the technical Bible scholar and the public speaker preparing a Bible Study work with different ends in view and use different methods.

We must emphasize the connection between the preparation of a Bible Study and the work of Bible research. The former depends absolutely upon the latter. The scholar's thorough work goes ahead of the speaker's practical preparation. The speaker will not display the methods of his study or bring to the meeting all the results of his toil, any more than the cabinet maker will send to a customer all the ends and chips and shavings that he made in the manufacture of the finished product. But no speaker can effectively interpret the Bible on the platform unless he has sweat for his materials in the study. To pound the Bible and to "holler loud" will never take the place of looking up the meaning of words, parsing sentences, studying history and commentaries, and exhausting the last resource at hand as a student, in order to understand what the author meant to say and to tell it to the audience waiting for a message from the Bible.

3. *Expository Sermons.* By general consent the sermon is restricted to a formal discourse on a religious subject suggested by the Bible and delivered as a part of an order of public worship, generally by a clergyman. Even in the work of Mr. Moody we can distinguish between his expository sermons and his Bible readings. The latter were less formal.

So the Bible Study is less ambitious in the matter of form than is the sermon. And it is generally given as the central item in a meeting which has very little formality about it. It is not so much "preached" as it is "talked" directly to the mind and will of the audience.

4. *Characteristics of a Bible Study.* Summing up the results of the comparisons made above we define the two characteristics of a Bible Study as distinct from Running Comment, Scientific Research, and Expository Preaching as follows:

a. The Bible Study presents one line of thought running through the passages selected, and does not attempt to cover the entire meaning of the authors in the sections chosen.

b. The second peculiar factor in a Bible Study is the application of truth to life. The scientific purpose of the expositor is changed into the practical purpose of the preacher. The technical Bible student is not primarily concerned with what men will do with the author's presentation of his truth, or what that truth will do to the lives of men; he is concerned only with making the author's expression of truth plain. When the writer's meaning has been clearly unfolded the expositor's task is ended. Now the Christian speaker and preacher picks up the expositor's results and brings such material as he chooses from them directly to bear upon the vital matters of conduct and character-building.

This description of a Bible Study may be made still clearer by the following:

B. *Study of a Passage*

We select II Tim. 2: 1-13. The words were written to a young man by one who had experienced the deepest realities of the Christian life. The thought is especially appropriate for a meeting of men or of young people. First of all, then, we analyze the passage and study it in detail according to the method outlined in Chapter I. Our first task is to understand just what the writer of this passage meant to say to his friend. Having done this work, we discover that the central thought in the passage may be summed up under the title, "A Good Soldier of Jesus Christ." There are other appropriate titles also for other lines of thought.

We note again that there are certain items in the whole passage which may be omitted in an endeavor to unfold the writer's meaning concerning "A Good Soldier of Jesus Christ." Among these items that may be passed by are: (1) the number and quality of the Christian witnesses (v. 2); (2) the central importance of the resurrection in the Christian Gospel (v. 8); (3) the personal sufferings of Paul. All these details are important in the development of the total thought of the passage as it lay in the writer's mind; but for the presentation of a Bible Study on the subject indicated by the above title they are not necessary.

But there are other interesting and profitable lines of thought in the passage, contributing to the central idea, but possible of rewarding treatment by themselves. As we work on the main theme the others

appear, and may be noted on separate sheets of paper. The final result of our work will be four Bible Studies from this passage, as follows:

I

A Good Soldier of Jesus Christ

(A Bible Study from II Tim. 2: 1-13)

1. *Be Strong.* The soldier must be physically fit. He must discipline his body. He must train into condition. The Christian must be strong. The sphere of his strength and the ideal of his development is the grace of Christ (v. 1).

2. *Obey Orders.* The manual of arms must be mastered. The principles of military science must be followed. The personal command of the Captain must be obeyed implicitly (v. 3).

3. *Suffer Hardship.* Being a real soldier is no vacation experience. Camp routine, drill, sentry duty, battle and pain and death mean hardness. The Christian life has become so usual, so easy that it has lost something of its old martial quality. But the true Christian must learn to endure hardness. Dare to meet testing, ridicule, and suffering for Christ (v. 3).

4. *Experience Fellowship.* Note "with me" (v. 3) and "for the elect's sake" (v. 10). One of the joys of the soldier's life is the "elbow touch." The "dear love of comrades" makes life worth while. Christian friendship ought to mean more to us than it does. Help one another in Christian loyalty.

5. *Do One Thing.* Soldiers on service cannot run grocery stores at home or carry a "side line." Artists may do "pot-boilers"; but the soldier does one thing. The Christian life calls for singleness of aim. Jesus needs disciples just now who will be dead-in-earnest for him (v. 4).

6. *Expect to Learn.* Note "consider" and "understanding" in v. 7. To consider means to study, to reflect, to think matters through. Understanding comes as the result of experience. The Christian must be alert in mind and try to learn what has been given for his instruction. Growing Christians are learning Christians (disciples).

7. *Remember the Captain.* The soldier obeys orders. The Christian does more; he follows a Commander. There is less inspiration in conforming to general orders from headquarters than in following one who goes ahead of us and shares our danger and burden. The latter is the Christian's privilege (v. 8).

8. *Anticipate the Victory.* "Salvation with glory" is the final issue of the good soldier's struggle. The Christian conflict is not to destroy men but to save them. No greater glory than this is possible in human life.

2

PRACTICAL COUNSELS TO A YOUNG MAN

(A Bible Study from II Tim. 2: 1-13)

1. Be strong in the grace of Christ.
   Explain: Grace means unmerited favor or kindness.
   The grace of Christ means the favor that comes from Christ.
   The necessity of spiritual strength to complete manliness.
2. Be busy in your life work.
   For Timothy this was: to guard and to transmit the Christian teaching which he had received from Paul, among many others.
3. Endure the hardships of life.
   Note: with me
   as a soldier
   of Christ.

4. Do one thing supremely.
   The soldier is "on service."
   So every earnest man is "on service."
5. Play the game square.
6. Expect fruit from your work. You have the *right* to it.
7. Trust God for final understanding of life's meaning.
8. Remember Jesus Christ.
9. Expect salvation in Christ with eternal glory.

3

Phases of Paul's Character

(A Bible Study from II Tim. 2: 1-13)

Introduction: Note that this comes from the very end of Paul's life; facing death, no shams are possible.

1. He is a witness to the truth (v. 2).
   Our character is of value according as it gives testimony to the highest truth.
2. In this work he meets and endures hardship (vs. 3, 9).
   No man really wants a soft life.
3. He does one thing supremely (v. 4).
   Precision of aim is a warrant of success.
4. He plays fair (v. 5).
   This is one of the noblest qualities of manhood.
5. He expects results (v. 6).
   We must "sow in hope."
6. He has unshaken confidence in the triumph of the truth (v. 9).
   "Never dreamed, though right were worsted, wrong would triumph."
7. The purpose of his life, the salvation of others (v. 10).
   How does our daily life save other lives from wrong?

8. Sustains his soul by the promises of God (vs. 11-13).
   Our trust in the divine promises.

4

HINTS AT GREAT CHRISTIAN TRUTHS

(A Bible Study from II Tim. 2: 1-13)

1. The grace of Jesus Christ gives strength to men (v. 1).
2. Christian truth is transmitted by *Testimony* and *Teaching* (v. 2).
3. Christ's followers must be good soldiers (v. 4).
4. The man who works has the first right to results (v. 6).
5. God gives his children understanding (v. 7).
6. Jesus Christ rose from the dead (v. 8).
7. Nothing can effectively bind the word of God (v. 9).
8. The sacrifices of earthly life will be compensated by the gains of the heavenly (v. 11).
9. If we deny God he will deny us (v. 12).
10. God is faithful to his covenant however faithless man may be (v. 13).

C. *Classes of Bible Studies*

Bible Studies fall into two general classes, determined by the way in which the material is handled. When a considerable section of the Bible is chosen, and the central truth in the text is unfolded, we have what may be called a Sectional Bible Study. This we have indicated by the caption of this chapter, "Bible Studies by Sections." Another way in which to pre-

pare and present Bible material in public address is to select a topic and then learn either what the whole Bible or a certain part of it has to say on the subject. This is called a Topical Bible Study. The next chapter is devoted to it.

D. *Varieties of Sectional Bible Studies*

These fall into the following groups:

1. *The Study of a Bible Book.* By this we mean the general survey of the contents of the book in order to present the larger truths which the writer is seeking to make clear. It is not at all the same as the detailed study of the book from the scholar's point of view. The purpose of such a study is the preacher's desire to bring the truth into connection with life. Many of the most useful books of the Bible remain a dead letter in the life of Christians chiefly because their readers never have caught the large vision of the truth contained in their chapters. Therefore without attempting to make a detailed analysis, a speaker will be able to stimulate the life of an audience by giving a quick, vivid, and vital survey of the book as a whole. From this, if rightly presented, the hearer will often be led on to study the Bible carefully as a scholar. We need the sense of the whole before we seek to understand the parts.

2. *Great Chapter Studies.* There are certain chapters in the Bible which are so conspicuous because of the sublimity of the truths contained in them and the beauty of their expression that they merit most careful study, and are profitable for many kinds of public

address. It is a great pleasure to work out the central truths in these chapters, to find interesting titles for them, and to devise methods of presenting the truth in forms that arrest attention, create interest, and aid memory. In contrast with the light and sensational topics that often are taken as subjects for addresses at religious meetings, the worth of these Chapter Studies is incomparably greater.

3. *The Parable.* A parable is "an earthly story with a heavenly meaning."

At first glance it would seem to be the easiest to explain of all kinds of Bible passages. We have classed it under Bible Studies because the fundamental principle in explaining parables is: get the central thought, keep to it, subordinate unnecessary details. It is commonly said that "no illustration can go on all fours." This is especially the case with parables. If they are pressed too far they break down. Just as an illustration poorly used in a sermon is its weakest point under attack, so a parable pressed too far, or with its central thought lost from view, obscures the truth instead of clarifying it.

The following story illustrates this truth. An artist had painted a picture of the Last Supper and was showing it to a friend, who spoke with admiration concerning the way in which a minor detail was finished. The painter immediately dashed a brush across it and blotted it out, saying, "Nothing must be seen but the face of the Lord." Thus in explaining a parable, its central truth, and that only, is to be expressed.

E. *Methods of Work*

Following up the principles which have been thus far developed, the following practical suggestions will be found useful in preparing Bible Studies by sections:

1. The most valuable sections for our use will be those that come to us as we read whole books of the Bible in our study or devotion. There are, of course, conspicuous sections which are recognized by general consent. But, aside from these, we shall find ourselves working with most zeal and joy upon those passages which have "found" us in our general Bible reading.

2. Challenge yourself as to whether or not you have hit upon the central truth of the section; or, if not this, one of the minor truths, which is sufficiently important and clear to warrant development. When the thought has been selected, hold fast to it and do not let it slip away.

3. In arranging the material keep to the one line chosen and do not let it become overcrowded by other ideas which do not contribute to its clearness or its force. We may lose control of a truth by letting it escape us or by letting it be crowded out of vision and hearing by other ideas which seem to have a right to come in but in the end only push the main truth into obscurity.

4. Work diligently to show the connection between the different items in the truth that is being developed. Insist that there shall be some logical relation between the ideas, since you are sure that there must have

been such a connection in the mind of the writer; no author simply sets down any idea that happens to flash into his mind. He is thinking; and this always involves logical order. The connection is the way into the understanding of the developing ideas.

5. If the truth is unfolded normally, there is growth about it. More important items in the process will surely follow those that are less important. Movement is essential to true development; therefore work until you discover the real progress of the thought.

6. Seek for illustrations which will bring the truth into close connection with the world in which we live. Otherwise the section may remain only an interesting literary witness to an age long gone by. The pupils of President William R. Harper unite in saying that he made the Old Testament prophets live again because he illustrated the way in which they were facing actual conditions when they wrote.

7. Applications to contemporary life must be made. Whatever be the restrictions of the literary artist about preaching, the public speaker in a religious meeting is bound to "preach," that is, to apply truth to life. This seems an easy matter; but to point out the practical lessons in a Bible passage to the men of one's own age, involves all the power of insight, clearness, and courage that the speaker can command. But your address must win the verdict for the truth you are presenting.

II. Examples

The following are suggested as examples of the

varieties of sectional Bible Studies, in addition to the four already given from II Tim. 2: 1-13.

A

Outline Study of a Book

We take first the epistle to Philemon. In order that it may appear as a letter and take on fresh meaning, it would be interesting to have it printed or duplicated on a single sheet of commercial paper and put into an envelope. Thus the audience would have a new sense of the fact that they are reading and studying a real letter, although in the form which they hold in their hands it is unlike the original. This fact can be made into a brief introduction.

Then note certain points as follows:

1. The conditions that called out the letter. Paul a prisoner. Philemon, whose name means "loving," with the church that meets in his house (this shows the early character of Christian congregations). Onesimus, whose name means "profitable," an escaped slave, who has become a Christian through Paul's personal influence and has proved his loyalty and new purpose thoroughly. Now the slave is sent back to his owner, with this letter from Paul.

2. Study the delightful humor of it. See how Philemon's name is played upon in the references to love. Note the pun on the name of Onesimus in verse 11. Especially emphasize the way in which Paul the prisoner starts out to write a promissory note to pay back all that Onesimus may have stolen, and then breaks it off with the reminder that Philemon owes Paul his very soul as a Christian. This human touch makes the letter one of the most beautiful in ancient literature.

3. Study the reflection of the life of the early Christians. The churches were simple congregations meeting for worship and for friendship in houses. Helpful personal relations marked their comradeship; the fact that they were Christians made them willing to trust and to help each other.

4. Note how the new faith went to the very bottom of the moral and social life and brought about new relations. To be a Christian was not simply to accept a certain idea about Jesus as Christ and Lord; but the acceptance of this truth meant the radical change of life in all the areas of its expression.

5. Dwell upon the way in which Christianity realized the brotherhood of men and demanded that the mastership of Christ should be the final bond of unity for all mankind.

B

CHAPTER STUDY

Introduction

"In the 5th chapter of Mark—I call that the high-water mark of that Gospel—there are three persons that are very far gone in the sight of man. One was possessed of devils, another was possessed of an incurable disease, and the other was dead. You couldn't get three harder cases than that anywhere, could you? If we had them with us now, we would put the first in a madhouse, the second in a hospital for incurables, and the third one in the grave; but Christ was a match for the whole three.

I. Under the Power of Devils.

II. In the Clutch of Disease.

III. The Sway of Mighty Death."

—D. L. Moody, "Short Talks," pp. 10-17.

The use of the three nouns—Devils, Disease, Death—easy to be remembered and graphic in content, makes the contents of the chapter clear and sums it up with wonderful power.

C

The Parable of the Soils

Matt. 13: 1-9, 19-23. Compare Mark 3: 3-9, 13-20.

Title. Note that we call it The Parable of the Soils instead of The Parable of the Sower. The reason for this is the explanation that Jesus Himself gave of the story, in which He laid emphasis wholly upon the different classes of hearers. His truth was the seed; He Himself was the sower; the important matter was the reception of the seed by different classes of hearers, that is, the soil determined the harvest.

Introduction. Describe the scene. Jesus, sitting in the boat; the crowd, listening as they sat or stood on the shore; possibly a sower in plain sight, busy scattering the seed on a piece of ground with the four characteristics noted in the parable.

I. *The Wayside Mind*
   A. What hardens us so that we do not respond to truth?
   B. How can we keep ourselves mellow and receptive to all good influences?

II. *The Shallow Mind*
   A. The impulsive and silly character.
   B. How can we deepen our appreciations and intentions?

III. *The Preoccupied Mind*
   A. What is the supreme interest?
   B. How can we bring it to subordinate all others?

IV. *The Responsive Mind*
   A. Mind, heart, and will responsive to truth.
   B. The fruitage is the final test of seed and soil.

Conclusion. "Take heed how ye hear."

III. Assignments

A. The following parables may be treated according to the principles indicated:

1. Nathan's Parable to David—II Sam. 12: 1-7a.
2. The Prodigal Son—Luke 15: 11-32.
3. The Good Samaritan—Luke 10: 25-37.
4. The Leaven—Matt. 13: 33.

B. The following chapters are suggested:

1. The Majestic Chapter—Isa. 40.
2. The Consecration Chapter—Isa. 6 (see Lesson X, Assignments).
3. The Love Chapter—I Cor. 13.
4. The Faith Chapter—Heb. 11.

(Psalms are studied in Chapter IV)

C. The following sections are suggested:

1. Josh. 1: 1-11.
2. Judges 7.
3. II Sam. 12: 1-15.
4. Prov. 15: 1-10.
5. Luke 10: 1-20.
6. I Peter 1: 13-25.

IV

INTERPRETING BIBLE HYMNS AND POEMS

I. Principles

A. *Purpose and Place of this Lesson*

This lesson belongs logically under "Bible Studies by Sections"; but the distinct character of the material and the unique difficulties in preparing it make it seem advisable to devote a whole lesson to its consideration.

B. *The Poetry of the Bible*

The earliest literature of all people is in the form of poetry. All races sing their history before they write it in cold prose. One of the distinct services of the American Standard Version of the Bible is the clear presentation of its poetry by printing it in lines that indicate its structure. It is astonishing to discover what a quantity of poetry the Bible contains. Some of the earliest songs in all literature are found there, while the Psalms are the common hymn-book of Jews and Christians. The poetry of the Bible is not only artistically beautiful, but it ministers to every need of the human soul.

C. *The Vital Character of Bible Poetry*

The poems of the Bible are not simply pieces of literature composed for the artistic pleasure or financial profit of their authors. They are the expression

of real experiences through which living men passed. These visions were tested in life before they were cast into the form of poetry. These hymns and songs came from lands and times far distant from our own; but they still express the great yearnings and experiences of the human soul. Temptation, sorrow, and doubt are not radically different today from what they were in Palestine centuries ago. The same problems have to be faced and the same resources of divine help are available. The timelessness of these ancient poems is the most wonderful fact about them. They prove the unity of all human life, because they minister to men now as well as they did when they first came into expression from the experiences of human struggle and triumph.

D. *The Peculiar Difficulty in Presenting Bible Poetry in Public Address*

While there is something of the poet in every person, it is nevertheless true that men and women today are impatient with poetry. They insist that if anyone has anything to say he shall do it quickly in clear, snappy prose. Why should elaborate figures be used to convey truth? Instead of saying concerning the heavens above us,

> "In them hath he set a tabernacle for the sun,
> Which is as a bridegroom coming out of his chamber,
> And rejoiceth as a strong man to run his course,"

why not say plainly

> "The sun seemed to rise in the morning,"

and have done with it?

Busy men whose crowded days are spent in the stress of business life are said to have no time for the study of poetry. They are used to getting at things quickly and calling a spade a spade. So there is no use trying to interest them in the beauties of poetry.

Then it must be admitted also that poetry is sometimes obscure. It requires study and patience to understand it. Many students, after listening to the interpretation of a piece of poetry, say enthusiastically, "I never saw the meaning of it before; it is beautiful"; but they stand perplexed and discouraged before the next poem that they encounter alone.

Yet even those who have slight gifts of poetic insight may cultivate their appreciation of poetry by reading carefully, and learning the way into the difficult by mastering the simple. The first Psalm would better be read before Job, in the process of learning to appreciate Hebrew poetry.

E. *Simple Principles of Hebrew Poetry*

In order to interpret the poetry of the Bible, which is practically all in the Old Testament, it is necessary to understand the way in which the Hebrews expressed their ideas in this literary form. It did not depend upon rhyme and melody as does the poetry of the West. Its characteristics may be learned quickly from any Bible Dictionary. We note here only the following points:

1. *The Line.* This is seen in Psalm 111, 112 most clearly. Even the English translation brings out the

short sentences and we are certain that they were written in this way for a deliberate purpose. The line must be only so long that it can be pronounced in a single breath. The logical development of the thought does not demand this succession of lines; it is a literary arrangement for the pleasure of the reader and the listener.

2. *The Verse.* This is the next higher poetical unit, generally consisting of two lines, although sometimes more. In the verse we meet the most characteristic factor in Hebrew poetry, parallelism.

3. *Parallelism* is the balancing of expressions to bring out varied shades of meaning in the same thought, thus unfolding it in a way that stimulates interest, gives pleasure, and makes the thought clearer.

There are several varieties of parallelism. The first is called *synonymous:* for example, Psalm 78: 1-3.

"Give ear, O my people, to my law:
Incline your ears to the words of my mouth.

I will open my mouth in a parable;
I will utter dark sayings of old,

Which we have heard and known,
And our fathers have told us."

In each case the second line repeats the first, with slightly varied meaning but with no essential addition to the thought.

Another form of parallelism is *antithetic.* A familiar example is found in Prov. 10: 1-3.

"A wise son maketh a glad father;
But a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing;
But righteousness delivereth from death.

Jehovah will not suffer the soul of the righteous to famish;
But he thrusteth away the desire of the wicked."

Here we see the contrast between the two lines brought out by the use of the strong adversative conjunction *but*. The truth is made clearer and more forceful by this sharp antithesis.

These two are the most apparent forms of parallelism. They may be united in almost endless ways, one of which is commonly named *synthetic*. These are combined in Psalm 44: 1-3.

"We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.

Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;
But them thou didst spread abroad.

For they gat not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy countenance,
Because thou wast favorable unto them."

It is in its noble and exalted images that the poetry of the Old Testament excels. For example, Psalm 18 contains one of the most majestic interpretations of a storm as the action of God that are to be found in literature. In Deut. 32, "The Song of Moses" is a sublime description of the nature of God. The funeral hymn by David lamenting the death of Saul and

Jonathan, recorded in II Sam. 1: 19-27 is one of the most beautiful dirges ever sung.

It is not necessary to know the technicalities of Hebrew poetry in order to understand these poems and to interpret them to others in public address. More persons would read them if once they were shown how beautiful and useful they are.

F. *Religious Experience Expressed in Poetry*

The subject matter of the Psalms is, in the majority of cases, the religious experience of the writer. He has passed through certain trials, he has found help in God, he has adjusted himself in difficult relations with his fellowmen. These facts are expressed in the form of poetry. Naturally, therefore, we must learn to look through the figures which the writer uses to find the facts which he is seeking to express. Sympathetic understanding of literary forms is therefore necessary, along with imagination. It is a difficult problem to be sure that we fully appreciate what the poet is trying to say through the medium of his song. He uses the figure of a combat with a lion to describe a spiritual struggle. He calls God a tower and a shield. He even prays for the destruction of his enemies in a spirit which seems dreadfully vindictive when compared with the teachings of Jesus. All this we have to reckon with as we seek to interpret the Psalms in modern life.

G. *Methods of Work*

1. *Texts and Commentaries.* An aid of first im-

portance in preparing the Bible songs and hymns for use in public address is the American Standard Version, where the poetical form is presented in the arrangement of the lines. The "Modern Reader's Bible" is still more helpful. Not only is the text arranged to show the poetical structure, but the notes at the close of the volume, which are often overlooked, are fertile in suggestions to a speaker. The volumes by Alexander Maclaren on the Psalms in the "Expositor's Bible" contain new translations and explanations by one of the greatest masters of expository preaching.

2. *Copies of the Text.* It seems to be necessary to have copies of the text in the hands of the audience when the Bible songs and hymns are explained. If Bibles are to be had, it will not be necessary to do anything more in the way of providing texts. In case this is impossible, it will aid greatly in creating interest in these poems to have them reproduced, in the form in which they are presented in the "Modern Reader's Bible," and placed in the hands of the people. For the shorter poems this can be done without great expense by using some form of duplicator, to be found now in almost any well equipped office. We lay stress upon the value of having the text in the hands of each hearer because explanations often lose their value when the audience have to guide them only the memory of the passage that is being explained.

3. *Material and Form.* In no other kind of Bible interpretation is the relation between material and form more significant. Behind the poetry lies the

truth which is stated in beautiful form. We must not spend so much time on the form that we miss the material; we must not ignore the form in the search for the truth contained in it.

H. *A Concrete Study*

The foregoing principles are illustrated in the concrete instance of Psalms 42, 43, which always should be read together. The best way in which to approach the study is to read Tennyson's "The Two Voices." This is a dialogue between the higher and the lower self, debating questions as to the meaning and worth of life. And in the end it is the brave and hopeful soul that triumphs. Study now the arrangement of the psalm:

STANZA I

First Voice

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.

Second Voice

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.

Here is a dialogue between the discouraged and the encouraging self. The stanza contains a doleful com-

plaint. The broken and isolated spirit has nothing but the memory of a past happy experience to sustain it in its loneliness and suffering. Even his comrades taunt him with the folly of trusting the God who evidently has forsaken him. In the last four lines the second voice speaks. It bids the disheartened soul trust in God. Then the song proceeds:

STANZA 2

First Voice

O, my God, my soul is cast down within me:
Therefore do I remember thee from the land of the Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
Yet Jehovah will command his lovingkindness in the day-time,
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me;
While they continually say unto me, Where is thy God?

Second Voice

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him
Who is the help of my countenance, and my God.

As we compare this stanza with the preceding we are sensitive to the change in emphasis. The encouragement offered by the second voice has borne some fruit. The first discouraged voice still insists that the soul is cast down; but there is something more than the mere memory of a past happiness to

sustain it. In the heat of the day there is a glad consciousness of God's nearness and care; in the night of wakeful hours there is a prayer and a song. But the old enemies are there and they taunt the battling soul with the false charge that he is forsaken by God. Then the second voice rings out once more with the message of the hopeful soul. Again comes the bidding to take heart and be brave.

STANZA 3

First Voice

Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
For thou art the God of my strength; why hast thou cast me off?
Why go I mourning because of the oppression of the enemy?
O send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy:
And upon the harp will I praise thee, O God, my God.

Second Voice

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the help of my countenance, and my God.

This stanza registers the complete change from prevailing gloom to triumphant hope. In the first stanza the first voice was discouraged almost without relief; in the second, the two moods are almost balanced; in the third stanza the mood of hope has become dominant. That which was only a fading memory in stanza one becomes a heartening anticipation for the future

in stanza three, as the soul sings of the day when he will go again to the altar of God. Thus hope has triumphed over fear and the song of courage rings out supremely. The whole course of the soul's struggle is in the song. The second voice repeats its old heartening strain and closes the psalm.

If printed copies of these two psalms can be put into the hands of the audience, a speaker can hold the interest of his hearers from the beginning as he explains the structure of the poem, shows the delicate balancing of the moods, and leads the people to appreciate the dialogue and the final stage of the singer's experience.

II. Examples

A

Three Bible Songs

Introduction

Wisdom of the remark: "Let me write the songs of a nation and I care not who makes their laws."

How popular ideals and character are reflected in current songs.

So three great ideals may be found in these three Bible songs.

I. *The First Song of the Old Testament* (Gen. 4: 23)

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me:
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold."

A. A Song of Physical Strength.

B. A Song of Revenge and Hate.

Note. Cain was Lamech's great-great-great grandfather. Five generations increase revenge from seven to seventy-seven fold.

II. *The Heavenly Song of the New Testament* (Luke 2: 14)

"Glory to God in the highest,
And on earth peace among men in whom he is well pleased."

A. A Song of Love and Adoration.

Compare with Lamech's Song.

The Practical Results of Living to the Glory of God.

B. A Song of Peace.

The Calamity of War outweighing its By-product of Heroism and Self-sacrifice.

C. The Condition on which Peace is Permanently Possible: that men shall please God.

III. *The Chorus of Heaven and Earth* (Rev. 5: 12)

"Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing."

A. The Lamb is the Conquering Christ.

Not a crucified Teacher, not simply a living, spiritual Master, but a mighty King to rule over a redeemed Universe. Nothing less meets the Christian ideal.

B. Every Tribute is to be given to Christ.

What does this mean in our practical life? Are we using our powers for him? Does he receive his due of our riches? Are we serving him with our minds? Is our physical strength dedicated to him? Does our daily example bring him glory? Do we bless the world because we are mastered by Christ's motives?

Conclusion.

We may grow into greater ability to sing the second and third songs as we move out of the selfishness that inspired the first.

III. Assignments

1. Psalm 118. Get the arrangement from Maclaren or the "Modern Reader's Bible."
2. Psalm 32.
3. The songs of Moses and Miriam. Exodus 15.
4. The Magnificat. Luke 1: 46-55.

V

BIBLE STUDIES BY TOPICS

I. Principles

A. *Definition*

A topical Bible Study is the orderly presentation of what the whole Bible, or any considerable section of it, has to say on a given subject.

Therefore it differs from a Bible Study by chapters or extensive paragraphs in that it takes the truth from different authors and books, comparing the statements and drawing conclusions from varying sources.

It would not be possible to employ this form of Bible Study successfully were it not for the fact that, however wide the differences between the books of the Bible, they are all unified by a progressive unfolding of divine truth. The whole Bible centers so wonderfully around Christ that we dare ask the different authors to contribute to our knowledge of any truth revealed through them.

B. *Care in the Use of Words*

Many of the most serious mistakes made in the preparation of topical Bible Studies are due to the failure to employ words in their historical meaning. We use the English Bible, which is a translation from Hebrew and Greek texts. The same English word is often used to translate different terms in the original.

Also the meaning of the English words themselves has varied from time to time. There are two ways in which to meet this difficulty. In Young's "Concordance" the different original words are kept distinct and the translations listed under them. While we may not know the meaning of the original Hebrew and Greek words, and therefore the distinctions between them may not aid us in accurate presentation of the subject, nevertheless the very fact that there is a difference in the originals makes us more careful in our comparison of the translations. The second way in which to avoid possible inaccuracy and confusion is to use other translations along with the Authorized Version. For example, the word "conversation" in Phil. 1: 27 had a definite meaning in 1611 which has been lost now; therefore a revised translation is necessary if we are to preserve the meaning of the original text. The translations into modern English to which attention was called on page 10 will be found of great value in throwing light on words.

C. *Selection*

In preparing a Bible Study on almost any subject we find that we generally have too much material at hand. We suffer from riches rather than from poverty. Suppose we are working on "Faith" or "Friendship" or "God's Promises" or "Sin." There are so many passages that we could use that we are sometimes thrown into confusion by that very fact. Therefore we must limit the subject. "Faith" must be considered in some aspect of it, as, "Faith in One Another,"

"Faith as Trust in God," "Faith in Christ as Saviour." Superabundance of material is a common fault in the preparation of public addresses on religious subjects. The field is not sufficiently limited. A grammar school composition five minutes in length was devoted to "The Wonders of Earth, Sea, and Sky." It is always well to limit ourselves reasonably before preparing our material.

D. *Comparison*

Another principle of essential importance in the preparation of topical Bible Studies is comparison of passages. Whatever one author may say on a subject must be compared with what another author says. This is seen concretely in the way in which Jesus handles the law. He fulfilled the old legalism with a new spirit. Whereas men had been careful to observe the restrictions under which they might use revenge, and only knock out one tooth in payment for a similar injury, Jesus gave them the new commandment to love their enemies. The faith of Abraham in Jehovah, of Jesus in the Father, and of the disciples, after the resurrection, in the God and Father of the Lord Jesus Christ are three different experiences. When, therefore, we are studying what the Bible says about faith, we must keep these distinctions clearly in mind. No scientific study calls for more constant use of discrimination than this.

E. *Methods of Work*

The following are concrete examples of practical

methods to be used in preparing topical Bible Studies:

1. *Using a Topical Bible.* There are several works published in which the material in the Bible is arranged under topics. One or more of these may generally be found in a well-furnished library. Among these editions are:

Hitchcock, "New and Complete Analysis of the Holy Bible."

Nave, "Topical Bible: digest of the Holy Scriptures."

Torrey, "Topical Text-book."

Detailed directions for the use of a topical Bible are unnecessary. When the subject has been decided upon, the passages in which it is treated may be reviewed and compared and the material be finally developed for use in the address.

As a matter of fact, however, it is not easy to get access to such books and even when we find them we are not always satisfied with their completeness. Therefore, in the majority of cases, we shall need to turn to other methods and sources in our work of preparation.

2. *Using a Concordance.* A concordance is absolutely necessary to any serious study of the Bible. Even the most retentive memory fails to hold the location of sufficient passages to command the teaching of the Bible on any subject. We have noted standard concordances in Chapter I.

When the subject has been chosen, use library cards or sheets of paper, and, as different phases of the subject develop, head each card or sheet with a significant word and note the teaching of the passage

on it with a brief sentence. At the end there will be sufficient material for more than one public address. Choose the theme for immediate use, file the remaining sheets, and then arrange the material on the subject chosen for presentation.

Many references will be found to add nothing to what has been already gained; therefore do not even note them on the sheets.

The following concrete example of this method is given in order to furnish suggestions to the student. The subject grew out of a practical experience with a group of young men, the spirit of whose comradeship was being seriously injured by jealousy. Therefore the single term "Envy" in its various forms was taken as the subject for study in order to prepare a plain, direct address on the general subject. "Covet" and "Jealous" were closely related words, which, however, we did not examine. We found forty references in Young's "Concordance," and the suggestions derived from them were set down on four sheets of paper. These seemed to be sufficient to include the various citations. The contents of these sheets was as follows:

SHEET 1

Envy: its source.

Eccl. 4:4. But note marginal reading, which teaches that success is the result of competition. File this under *Cooperation and Competition.*

Gen. 26:14. Philistines envied Isaac as soon as he became rich.

Gen. 30:1. So Rachel envied Leah.

Gen. 37 : 4. And his brothers envied young Joseph, the dreamer.
Num. 11 : 29. And Joshua envied the two prophets.
I Tim. 6 : 4. Arises from contentions.
I Cor. 3 : 3. A sure sign of worldliness.

SHEET 2

Envy: evil results of.

Job. 5 : 2. It kills the foolish. Compare Psalm 34 : 21. "Evil shall slay the wicked." "Booze kills the bum." Memorize.
Prov. 14 : 30. Envy is rottenness of the bones—cancer of the marrow.
Prov. 27 : 4. Nobody can stand against it.
Isa. 11 : 13. Stirs up civil war.
Ezek. 35 : 11. Inspires hate and cruelty in wars of conquest.
Acts 13 : 45. Leads to persecution and blasphemy.
Matt. 27 : 18. Caused the chief priests to deliver Jesus to death. Compare Mark 15 : 10.
Rom. 1 : 29. A vice of heathenism.
Phil. 1 : 15. Perverts even the influence of Christ.
Acts 7 : 9. Caused his brothers to sell Joseph.
Acts 17 : 5. Caused the riot against Paul in Thessalonica.

SHEET 3

Envy: counsels against.

Psalm 37 : 1. Wicked men, temporarily prosperous, soon pass away.
Psalm 73 : 3. Hard not to do this; but note verses 16, 17. We set our moral problems straight in and through the Church. Use as illustration.

Prov. 24: 1. Envy of bad men tends to make us go with them.
Prov. 3: 31. Positive command against. Also Prov. 23: 17.
Gal. 5: 26. Must not "become" envious; get the habit.

SHEET 4

Envy: how to overcome.

I Pet. 2: 1. Put it away. Act vigorously. Use will.
Prov. 23: 17. Replace it by reverence for God.
I Cor. 13: 4. Replace it by love.
Gal. 5: 25, 26. Live (walk) under the control of God's spirit.

With the four sheets before us, we then selected and arranged the points which seemed to us most important for our Bible Study.

ENVY AND ITS CURE

Introduction: The place of envy in daily conduct.

I. *The Sources of Envy*

A. When others are richer than we. Isaac and Philistines.
B. When others are stronger than we. Joseph and his brothers.
C. When others differ from us. Contentions.

II. *The Results of Envy*

A. Separates friends and families.
B. Brought about the death of Jesus.
C. Is a deadly disease at the center of life.

III. *The Cure of Envy*

A. Replaced by reverence.
B. Replaced by love.
C. Replaced by God's spirit.

Conclusion. Deal positively and firmly with envy as a personal vice.

Note. The time taken in the preparation of this Bible Study was one hour and ten minutes.

3. *Following Marginal References.* All standard Bibles are furnished with marginal references, which enable us to turn quickly to passages in which the same subject is touched upon. Manifestly this method is less satisfactory than the use of a concordance; but where nothing beyond the Bible itself is available, the use of marginal references will be found an excellent way of preparing a topical Bible Study.

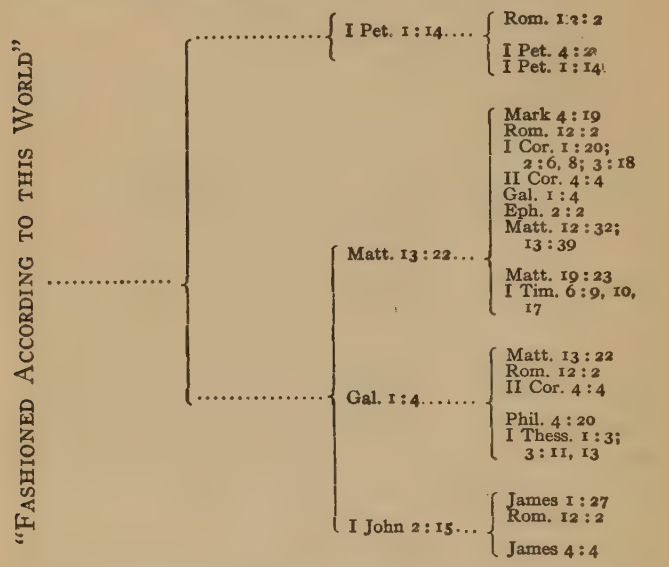
As an example of this method we take Rom. 12: 2: "And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

This outline appears at once:

I. Do not be shaped to an earthly standard.
II. Be transformed from lower to higher.
III. This involves the renewal of purposes.
IV. This finally makes clear and vindicates the will of God.

The first point, "be not fashioned according to this

world," involves the following references, which are followed only two "generations":



Note how quickly the first reference is exhausted. The second is more suggestive. We gather the results of our search on the following sheets:

"Fashioned According to This World"

First Reference:

I Pet. 1:14. Fashioning ourselves—not only are we passively shaped, but we shape ourselves. According to former low desires—becoming a Christian lifts the level of desires. In ignorance—

in becoming Christians we learn the true meaning of life.

I Pet. 4: 2. Not living to fulfil the low desires but to do the will of God (Compare IV in outline).

Second Reference:

Matt. 13: 22. One who is fashioned according to this world is like the man in whose preoccupied spirit the truth is sown; and when it endeavors to struggle into life the love of the world and the fraud of riches choke it.

Gal. 1: 4. Christ to deliver us from the power of this evil world according to God's will (Compare IV in outline).

I John 2: 15. The world is no true and final object of desire.

I Cor. 1: 20. The highest wisdom of this world is folly when compared with God's wisdom.

I Cor. 2: 6-8. But there is a wisdom, beyond that of earth, which is embraced in God's eternal plan for the universe.

I Cor. 3: 18. No man should deceive himself. If he thinks he is wise, let him learn God's wisdom, not the world's.

II Cor. 4: 4. The god of this world blinds the eyes of unbelievers.

Eph. 2: 2. Before becoming Christians men walked in the course of this world.

I Tim. 6: 17. Rich men must set their thoughts on God, not on their riches in this world.

James 1: 27. One of the qualities of a true religious life is to keep one's self unspotted from the world.

James 4: 4. Whoever makes himself a friend of the world makes himself also an enemy of God.

This completes the first point only. To work out the other three would require more space than can be given here. From the material thus gathered we select the following items for the development of point I:

I. Do not be shaped to an earthly standard.
  A. Its highest wisdom is foolishness compared with God's purposes. I Cor. 2: 6, 8.
  B. Its rank and useless growths choke the soul's best energies. Matt. 13: 22.
  C. It was God's will and Christ's work to save us from the power of worldliness. Gal. 1: 4.
  D. We shape ourselves. I Pet. 1: 14.

The entire Bible Study is to be completed in the same way.

4. *Marginal and Revisers' Readings.* Another profitable method of study, yielding rich results for use in public address, is to watch the marginal readings in the revised versions and free translations into modern English. The latter are as yet generally confined to the New Testament and three have been noted in Chapter I, page 10.

We must be on our guard not to stress unduly any free translation or paraphrase. Too much attention may be paid to it, and the author's real meaning violated. Often, however, a free translation will reveal the meaning of a passage that may have been obscure simply because the words had no connotation in our minds.

In studying any passage of the Bible, note the marginal readings, preserve them on cards or on sheets of paper, and in the course of time enough material will be on hand for a Bible Study. The following are examples of such notes.

Burdens. Psalm 55: 22.

"Cast thy burden upon Jehovah." Note the margin for *burden,* "Cast what he hath given thee upon Jehovah."

Much that we have regarded as a "burden" has been of our own choosing rather than a load imposed upon us by the will of God for our discipline. This is not a valid promise in the case of burdens which we have hunted up and loaded upon our own backs.

Experience the Ground of Hope. Psalm 22: 21.

"Save me from the lion's mouth;
Yea, from the horns of the wild oxen thou hast answered me."

The authorized version read "unicorns," although this is a wholly mythical animal. Now the verse has actual meaning. The author is in a hard place which he describes as "the lion's mouth." He needs help from God. And he is sure that it will come because once before, when he was pinned to the ground between the horns of wild oxen, God heard and helped him. Past experience becomes the ground of present hope.

Guidance of God. Psalm 32: 8.

"I will counsel thee with mine eye upon thee."

The authorized version reads, "I will guide thee with mine eye," giving above in margin. Picture: a father teaching a child to walk in a dangerous place, watching, advising, but causing the child to gain knowledge and nerve by going for himself. So God guides us; not taking away personal responsibility, but training it.

Such individual notes as the above may be combined when their quantity is sufficient to furnish Bible Studies on these and similar subjects:

"Gleanings in Bible Margins."
"Marginal Readings in the Psalms."
"New Light on old Bible Words."

II. Examples

In addition to the subjects worked out as illustrations in the preceding paragraphs, the following examples of topical Bible Studies will suggest the way in which the Bible may be used for this form of public address:

A

The Seven "Walks" of Ephesians

I. Walk Obediently (2: 1-10).
II. Walk Worthily of our Calling (4: 1).
III. Walk in Love (5: 2).
IV. Walk Circumspectly (5: 15).
V. Walk not as other Gentiles (4: 17).
VI. Walk as Children of Light (5: 8).
VII. Walk in Good Works (2: 10).

—D. L. Moody, "Short Talks," pp. 36-47.

Note. This interesting arrangement of one of the leading ideas of the epistle to the Ephesians gives at once a general survey of the letter and enforces its practical teaching clearly. Mr. Moody followed his own choice in arranging the points. We might think that III would more appropriately come last and V be placed first, for the purpose of progress and climax. In any case, the material is skilfully arranged.

B

"Rocks"

Introduction. While listening to an anthem containing the words "The Lord is my rock," the thought suddenly came to us that the Bible contained many references to rocks. We began to study the subject and found the following profitable teachings:

I. *The Rock of Unrealized Resources*

A. The Waters of Strife. Num. 20: 2-13.
Unexpected resources were in the hard rocks.
These came forth as a result of doubt, struggle, and trust.
The result proved the love and power of God.

B. The Tomb in the Rock. Matt. 27: 60.
Nothing could have been colder and harder than a rock tomb sealed with a stone.
But out of it came the light and power of Easter day.

II. *The Lord is our Rock*

A. So the Victorious Leaders Say. II Sam. 22: 1, 2; Psalm 18: 2.
Men seek the shelter of the rocks vainly in their sin. Isa. 2: 20, 21.

But God is a refuge for all weak, penitent, trusting souls.

B. We Need to be Guided to the Rock. Psalm 61: 2.

Note the margin; the rock is too high to be reached alone.

III. *A Man is a Rock*

A. The Great Stone in the Desert. Isa. 32: 2.

It arrests the drift of sand; verdure springs up in its shadow; it affords rest to weary souls. Does our life do this?

B. The Rock-man of the Christian Church. Matt. 16: 18.

On men like Peter, masters of a great faith which has power to change their life, the Church is founded.

IV. *The Rock Foundation of a Noble Life.* Matt. 7: 24.

A. The Sand: low ideals, passing pleasures, dishonest practices.

B. The Rock: the purpose, the spirit, the religion of Jesus.

Note. This topical Bible Study was worked out from Young's "Concordance." He lists 136 uses of the word. It requires only the reading of the reference in a majority of cases to show that it need not be looked up in the Bible. From the total number about thirty were verified and notes made on a few sheets of paper. The arrangement of material above was drawn from these notes. No illustrations have been added, and only the barest suggestions of discussion given. About an hour was given to the work.

III. Assignments

A. Prepare a topical Bible Study on "God's Help in our Need." Use a concordance or marginal references, showing how the divine aid has come to men in the hours of their extreme necessity.

B. Prepare a topical Bible Study on "The Divine Promises." Study the divine covenants with men and the recorded promises of God. Start with the concordance on "Promise" and "Covenant." Or begin by tracing the marginal references in II Cor. 1 : 18-20.

C. Prepare a topical Bible Study on "The Sources of Courage," starting with Josh. 1 : 6, 7.

D. Group the great promises of the Bible and put them into a Bible Study on "The Promises of Help."

E. Gather the central thought in each of the messages to the churches in Revelation, chapters 2 and 3, under the title "Messages to the Churches."

VI

REPRESENTING DRAMATIC SCENES

I. Principles

A. *The Dramatic Element in the Bible*

In the technical sense of literature "designed to be acted on the stage," there are, of course, no dramas in the Bible. But in the popular sense of the drama as "a composition intended to exhibit a picture of human life," the Bible is full of scenes and episodes of the finest dramatic quality. This is especially apparent in the Old Testament, where life is represented in all its swift movement, primitive passion, and intense action. The story of Joseph is a conspicuous example of this quality. The reason why the story has held the interest of the world with such fascination and power is because it is so true to life in every detail. Little events are represented often with dramatic power. We notice the realism with which the conflict between Elijah and the prophets is represented on Mount Carmel. The encounter between David and Goliath, the collision between Jesus and the traders in the temple, the relations between Paul and Timothy, are all characterized by such vivid lifelikeness as makes them live again in our minds when we read these dramatic records.

B. *Using the Imagination*

The question involved in this section is so important that we need to discuss it at some length.

1. *Is it Legitimate?* Strenuous objection is sometimes made to the use of the imagination in Bible study. It is said that the Bible is a book of such sacred character that we are not warranted in using the imagination either in interpreting it or in presenting its truth in public address. But a little reflection shows that this is a groundless position. Not only the Gospel but the Bible is "a gift to the imagination." Research of every kind calls for the exercise of the imagination. All literary study calls especially for the exercise of these powers. There is no line of study that calls for a larger degree of use of the disciplined imagination than the study of the Bible. Just because it comes from the distant past and is so full of life, we must vividly reproduce its scenes and teachings in imagination in order to understand it. We are not irreverent but most highly reverent when we thus make the great characters of the Bible live in the midst of their surroundings and set the great Bible teachings into the spirit of the times when they originated.

2. *Dangers.* There is great danger inevitably connected with the use of imagination in Bible study. It is such a fascinating occupation to try to make a Bible character live or to associate a Bible doctrine with the time in which it originated, that we are sometimes betrayed into gross misstatement in the process. Therefore we must be sure at the beginning that we have

studied the matter with all possible thoroughness, getting the facts straight, before we shape the final picture in our minds. In listening to preachers, we are often sensitive to a suspicion that they have not been wholly true to fact in their effort to create a vivid sense of a situation or to call forth approval of a truth by means of its graphic representation. Such an effect produced at such a cost is unwarranted. The moment we become suspicious that a speaker is playing fast and loose with facts we lose confidence in his message. Therefore be sure by every possible means that the imagination is being exercised in the field of precise facts. It is better to be dry-as-dust than soaringly inaccurate.

But on the other hand, seeking to avoid all danger, a public speaker on Christian subjects must not give up the use of the imagination. It is necessary even in order that the Bible shall be read well. While the style of the Bible narratives and poems is generally vivid, so that they kindle the glow of feeling when they are read clearly, the reader must enter into the spirit and the situation and really represent the scenes and characters to his own mind. In speaking, therefore, it is still more necessary that there should be sympathetic interpretation. So when we have worked hard to master the facts in a situation, we are justified in using all our power to picture the scene. It is better to do this even at the expense of an occasional mistake than it is to let the imagination go unused for fear of a possible inaccuracy. Therefore break loose even if there is some risk involved; make the scene

vivid and picturesque. Make men and events live again in the minds of your hearers because they live in your own.

C. *Helps in Cultivating the Imagination*

Speakers must make deliberate and constant efforts to cultivate the power of seeing vividly and representing clearly events and characters in the Bible. The following aids will be found useful:

1. *Pictures and Descriptions of Bible Lands.* Life has changed but little in Bible lands since the men and women of the Bible lived there. Hence modern descriptions of scenery, manners and customs, dress, and daily habits, are exceedingly valuable in aiding a speaker to understand a dramatic situation clearly. Within recent years artists like Tissot have painted representations of Bible scenes in the land itself; thus we get a more vivid sense of the dress and customs of the people. Make it a part of your study to look at pictures of this kind and think concerning the details, the grouping, and the lesson involved. The Tissot pictures may now be bought at small cost. The W. A. Wilde Co., 120 Boylston Street, Boston, publish a collection of pictures on the International Sunday School Lessons each year. The American Sunday School Union, 1816 Chestnut Street, Philadelphia, have issued a series of well-chosen pictures on the Bible. Take, for example, Tissot's picture of the healing of the widow's son at Nain. Study it for its details of dress and character; sense the crowding, the noise, and the confusion; pick out the figure of

Jesus. It will help make the scene forever real and vivid in your own mind and enable you to present it with graphic clearness.

2. *Biographical Studies.* Bible characters have been studied and represented with increasing regard for their humanity. We do not take away from the uniquely divine character of Jesus by representing him as the Man of Galilee. Descriptions of the life and character of Jesus that regard the details of his daily life help us to understand him as the Son of God.

For example, Bruce Barton, "A Young Man's Jesus," describes the scene at the first cleansing of the temple in this paragraph:

> "He, Himself—stalwart, broad-shouldered, perfectly developed—was the real reason for their eagerness to give way before Him. As that lash of cords was lifted and swept over their faces or across their necks, the loose sleeve of His garment fell back to reveal a forearm on which the muscles stood out like knots of iron; against such an arm and such a shoulder there was not one among the flabby multitude who cared to risk himself" (p. 18).

Vivid descriptions abound in a book entitled "I. N. R. I. A Prisoner's Story of the Cross," by Peter Rosegger (1905). Undoubtedly there are "purple patches" of imagination in it; but it is a strong tonic to the imagination and it is illustrated by pictures painted in Palestine by Corwin Knapp Linson.

D. *Picturesque and Vivid Delivery*

Having made the scene clear in his own mind, the speaker's next object is to represent what he has seen. For this purpose he needs:

1. *Picturesque Style.* We must use the kind of words which convey the sense of a picture. To say that Jesus in the cleansing of the temple was a "conspicuous example of restrained righteous indignation" does not convey any vivid sense of his action. But to say that the muscles of his forearm knotted like lumps of iron as he swung the lash does give a sense of the picture. Abstract qualities cannot be pictorially represented; concrete actions can.

2. *Plenty of Action.* As we study the books which the boys in the average community buy at the newsstand we are impressed with the amount and the vigor of the action in them. Every boy loves a story that "goes." There is something happening all the time in the nickel story and in the movies. Of course, we are not to imitate this; but we ought to profit by the suggestion. The movement and action which arrest the attention and hold the interest of readers will do the same thing in a public meeting when rightly used.

3. *Avoiding Slang and Jesting.* There has been so much said about the necessity of employing the language which the people use that public speakers sometimes fall into slang in their public addresses. While it is vital to the expression of truth that we should embody it in the words and idioms of current use, there could be no greater mistake than to descend to the colloquial slang of the street. No impression that is made at the cost of vulgarity is worth while. To win a laugh from the audience is not the chief purpose of a speaker on a Christian subject. Phillips Brooks, in his "Lectures on Preaching," pages 54-59,

has discussed this matter with such clearness and earnestness as leaves little else to be said on the subject. Read the passage, if possible.

E. *Methods of Work*

We take now a concrete case and see how we may prepare a passage of Scripture for presentation of its dramatic values. It is Acts 26. Paul, a prisoner of the Romans, is in Cæsarea. The governor is Festus, an example of the Roman character in its sense of justice and its respect for law. The Jews at Jerusalem have tried in vain to persuade him to send Paul up for trial in Jerusalem, meaning to kill him on the way. Festus has avoided this trap and now brings Paul in to plead before his Court and King Agrippa. The king is a dissolute man, who knows Jewish history, religion, and tradition. Paul has described his conversion and evidently has found an appreciative audience. At verse 22, however, he comes to that which is peculiar in his message:

"Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

At this point the dramatic action begins. Festus interrupts Paul. Surely, he thinks, this man who has been studying too hard while in confinement has his head turned by some sort of religious fanaticism. "You are gone clean crazy," says the Roman. But Paul, after denying this, appeals to the king. Agrippa

surely remembered the events connected with the life and death of Jesus. He also accepted the prophecies. Agrippa gives another reaction to the Christian message. It is a sneer. "With so slight an argument as that would you try to make a king into a contemptible Christian?" he asks with the curl of his lip. Paul meets it nobly. "Whether with much or little argument, I would gladly make you all even such as I am —except this chain." The picture is complete. The court breaks up. Paul goes back to prison.

Gathering up the impressions:

PAUL ON TRIAL

Introduction. The setting of the scene; the court; splendor; persons.

The story up to Acts 26: 22, 23.

I. *The Roman Governor.* Perfectly hospitable towards new gods; but the idea of a risen Saviour was preposterous. The warrant for the charge. Ringing notes in his voice. Honest but wholly unable to appreciate the truth.

II. *The Flippant King.* The character of Herod. Force of Paul's argument. Agrippa must yield or dodge. He dared not face the truth. His sneer. Sarcasm as a way of escape?

III. *The Noble Prisoner.* Paul facing falsehood and flippancy. His noble sincerity revealed on this background. His wish the very expression of his heart's inmost yearning. Pathos of "except these bonds."

Conclusion. Dare to face the challenge of the truth.

F. *Dramatic Scenes and Bible Character Studies*

The relationship between this and the following lesson is close. In every dramatic scene the central factor is a person. Therefore in working out many of the dramatic episodes of the Bible we are also gathering material for character delineation. There is such an abundance of material of this nature, however, and the two kinds of public address involved are so different, that it has seemed desirable to give two lessons to the general subject.

II. EXAMPLES

A

ELIJAH AT CARMEL

I Kings 18: 16-40

Introduction. The historical situation.

I. *The Challenge to the King* (vs. 18-20).

II. *The Challenge to the People* (vs. 21-24).

A. "How long go ye limping?" The peril of indecision.

B. The Fairness of Faith's Test.

C. "It is well spoken." Popular approval when some one promptly and courageously assumes responsibility.

III. *The Call to Baal* (vs. 25-29)

A. From morning until noon. The great cry: "O Baal, hear us."

B. Elijah's sarcasm. Warrant and result.

C. Energy spent in a wrong cause. The great silence.

IV. *The Test Fully Met* (vs. 30-39)

A. Upbuilding the overthrown altar.
B. The sacrifice prepared.
C. Elijah's prayer.
D. The fire from heaven.
E. The popular conversion.

V. *The End of the Baal Prophets* (v. 40)

B

RIZPAH'S DEVOTION

Text: II Sam. 21: 7-11

Introduction. The terrible revenge practiced in an old feud. Seven men executed and their corpses unburied. Rizpah, the mother of two of them, watches the corpses from the beginning of the harvest until the rainy season sets in.

I. *The Sackcloth*

The symbol of mourning and suffering, an essential part of life.

II. *The Birds and the Beasts*

The symbol of the enemies that must be fought off.

III. *Rizpah Herself*

The symbol of love that is stronger than death.

Conclusion. The appeal of motherhood and loyalty to all that is noblest in us.

C

JESUS AND THE WOMAN OF SAMARIA

John 4: 1-42

Introduction. Jesus and his disciples, traveling under the hot sun, come to Jacob's well. The disciples go to the village to buy food, leaving Jesus sitting at the well alone, weary with the journey, about noon. A woman comes to fill a jar with water. (vs. 1-6.)

I. *The Courteous Request.* To ask for a drink was consistent with Oriental hospitality, although it was unusual to talk with a woman alone. The moment Jesus spoke, his accent revealed that he was a Jew. (v. 7.)

II. *The Flaming of Race Hatred.* Instantly the hatred of the woman was aroused. Samaritans and Jews indulged in mutual hatred. This is the great barrier that separates men. Jesus can do nothing for her while she hates him. (v. 9.)

III. *The Appeal to Curiosity.* Jesus does not retort. He must gain her attention and create interest. Note the mystery involved in, "If thou knewest." (v. 10.)

IV. *The Sarcastic Reply.* Now the woman laughs. This man without a rope or a bucket talks about giving her a drink. So she taunts him a little. "Greater than Jacob! Ha!" (vs. 11, 12.)

V. *The Spiritual Gift.* Jesus now defines the spiritual character of the gift. It is an inner spring of health and strength to which he refers. (vs. 13, 14.)

VI. *The Material Mind.* The woman thinks only of a spring of water in her own yard in Sychar that will make her the envied member of the village. If she could have a monopoly on the water supply they would stop calling her hard names. She simply cannot sense the spiritual. (v. 15.)

VII. *The Moral Probe.* Jesus must break up the hardened surface of her mind. So he runs through it the plow of a searching moral question. He brings the woman squarely to face her own past. (v. 16.)

VIII. *The White Lie.* She takes refuge like a child in a white lie. She tells a story that can be defended on technicalities but is to all practical intents a falsehood. Now Jesus has her in his power. (v. 17a.)

IX. *Caught.* Is there a bit of sarcasm in Jesus' voice as he exposes the thinly covered falsehood in the woman's statement? He shows her plainly that she has tried in vain to deceive him. (vs. 17b, 18.)

X. *Dodging the Issue.* With consummate skill the woman now tries to throw dust in the air and obscure the question. She would divert Jesus by involving him in an endless controversy. She appeals to the old fruitless debate between her people and his. (vs. 19, 20.)

XI. *The Comprehensive Reply.* She tries to force him into the positive choice of an alternative; he gives her a truth big enough to embrace both. It is the method of Jesus to fill the old with a new meaning. (vs. 21-24.)

XII. *The Yearning Soul.* Now at the end of the long, patient process comes the revelation of

the woman's soul. Beneath all her hard life she has been longing for knowledge of God. Jesus brings this to the surface by his kind skill. (v. 25.)

XIII. *The Great Declaration.* Jesus is God in human expression. This is the greatest truth that ever has been declared. (v. 26.)

XIV. *The Water Jar at the Well Curb.* Under the spell of this great discovery the woman forgets the moment's task and the heavy burden. She leaves the old for the new. (v. 28.)

XV. *The Enthusiastic Witness.* With the joy of a great discovery the woman spreads the news in the village. Enthusiastic testimony follows contact with Christ. (v. 29.)

XVI. *Fruits of Conviction.* There were many who believed because of the woman's word at the outset and of subsequent contact with Christ. (vs. 39-42.)

III. Assignments

1. The Incident of the Arrows in the Friendship of David and Jonathan. I Sam. 20.

2. The Cleansing of the Temple. John 2: 13-17; Mark 11: 15-19.

3. Paul defending himself. Acts 22: 30—23: 10.

4. The Call of Samuel. I Sam. 3.

VII

THE BIBLE CHARACTER SKETCH

I. Principles

A. *Interest in Human Life*

The most interesting fact in the world is human life. "Folks" are the most fascinating and rewarding subject which we can know. In the end it is the human element that appeals to us in every event of daily life, in every work of art, in every thought. Abstract principles take on meaning only as they connect up with life or find expression in the thought and action of living persons. Ideals must come down to earth and walk in the guise of men before they become reasonable and useful. Therefore in public speaking it is especially rewarding to bring forward those human characters and events which will make truth plain and convincing. Every strong address will be found to pulse with human interests. When we get away from the earth and its good inhabitants we lose our grip on our hearers.

B. *The Biographical Element in the Bible*

The Bible is a book of fascinating biography. In proportion to its size there is no other collection of

literature in which so many different persons appear. These represent all types of character. There are kings like Solomon and boys like the lad with his lunch at the feeding of the multitude (John 6: 9). There are men of war like the captains of King David and men of gentle spirit like old Simeon or John the beloved disciple. The men and women of the Bible are not so idealized that they cease to have any practical relation either to the problems of their time or the questions of our day. They are represented in their human struggles and failures. David is called a "man after God's own heart"; but his frailty and folly are both represented without any effort to gloss them over. So these Bible characters are real men and women. It is for this reason that they reward us for careful study and furnish the best possible material to interest audiences in the practical problems of modern life.

C. *Character Studies and Religious Problems*

The great value of Bible biography is in its use to clear up moral and religious problems. As we have noted, abstract discussions are of little use to living men. When the matter comes to expression in a personal struggle, however, the case is different. The human and practical meaning of the problem appears. Take, for example, every moral and religious aspect of the character of Peter; separate them from his personal struggle and they become merely theoretical. But give them their proper place in his career, and

they take on meaning for our personal life. Bible characters make Bible truth plain and useful.

D. *Definition of the Bible Character Sketch*

We need to have a clear idea of what is meant by the Bible Character Sketch in order that we may prepare and present it accurately. First, therefore, we note that it is:

1. *Not a Detailed Biography.* The idea of a modern biography is well-defined. It presents in detail the ancestry, the development, the work, and the permanent influence of a character. Generally this requires at least an entire printed book and often the work runs into several volumes. Occasionally we have condensed treatments of the material, where conciseness is gained by every possible device. These are "Brief Biographies." But this is not a character sketch.

2. *An Outline.* As there is a clearly recognized difference between the sketch and the finished picture in art, so, although not precisely corresponding, there is a distinction between the biography (life story) of a person and an outline sketch of his character.

The sketch is drawn in broad outline, it is designed to present only the essential features of the finished picture, it does not aim at details. By a few strong, satisfying, and revealing strokes the figure of the person is portrayed. We feel on looking at it that we know all that is essential in the finished picture, although the fine details are not given.

An outline character sketch, therefore, is the presen-

tation of the essential qualities of a person, correctly related and proportioned, but without the detail and finish necessary to a biography.

E. *The Value of Accuracy*

Although it may seem at first glance an easy matter to prepare such an outline character sketch, it is not. All possible pains must be taken in order to make the sketch accurate. Slips in details are not so disastrous as an error in essentials. Therefore study the sources of information most carefully, in order that there may be no failure in a correct valuation of the person studied. If pleasant and interesting aspects of the character appear, which tempt the speaker to dwell upon them and touch them with vivid colors, they ought to be subjected to most rigorous examination before they are used in order to determine whether or not they are in accord with the facts in the case.

F. *"Staging" the Character*

In order to make a Bible character live, we must set him into his surroundings by the use of the imagination. He must be connected with the actual life of his time. If it is young Joseph bragging before his brethren, Elijah facing the hostile priests, or Paul on the shaking deck of a ship, we cannot understand him until we imagine his surroundings. The scene, the other human actors in the proceedings, the problem involved, must all be pictured in our minds. This "staging" of the character involves the following factors:

1. *Get the Contrasts.* Every personality stands out against the background of other characters. The "foil" is necessary to reveal the quality of any individual appearing in a scene. We ought to watch for such helps in delineation. For example, how the simplicity and strength of David appears on the background of the military theories and the confidence in armor exhibited by the king and the captains. How the quickness of response in Jesus appears when the woman touches him in the crowd. When our imagination makes us sensitive to these little touches in the Bible narratives, we arrive at the secret of character interpretation.

2. *Show the Personal Reactions.* The greatest forces that act upon any person come from other persons. Therefore try to see how what is done by one of the actors in a scene determines what another actor will do. For example, someone has said that the character of the Gospel according to Luke and of the Acts of the Apostles is determined in no slight way by the character of Theophilus, for whom Luke wrote both manuscripts. It is reasonable to think that Luke put into his reports not only facts, but facts of such a kind as would most interest and help Theophilus. And so the character of the books was determined somewhat by the personality of the man for whose information and profit they were written.

In all the events where persons come directly into contact this principle is still more apparent, and it furnishes the clue to their interpretation. One person does something because another person has done some-

thing before him; one action explains the other. Search these out. For example, see how the unjust charge of Ahab leads Elijah to propose the test with the idol priests. Or notice how the word of the portress is the occasion for Peter to break out in denial of his relation to Jesus.

G. *Composition*

We speak of the "composition" of a picture. That is, there is unity and harmony in it; the lines are pleasing; the color is beautiful. In the same way a Bible character sketch must catch the essential factors and not clutter the presentation with unnecessary details. The picture of Jesus presented in the gospels is an example. There are countless details about him which we would gladly know; but the gospels tell us enough about his motives, his personal characteristics, so that we know all that is necessary in order to understand Jesus of Nazareth. This simplicity of the writers of the four gospels is a model for us to follow in preparing the material for Bible character sketches.

H. *Finding Modern Parallels*

If we allow the Bible character and his problem to remain simply in his own past age we make them both interesting as objects of study; but we miss all the bearing that they might have upon men who are living now and problems that they must solve. Hence we must find modern parallels for the characters and the questions, in order that they may reward us with truth

applicable to our times. An Old Testament patriot like Nehemiah may well be compared to Lincoln. The writer of a psalm and Charles Wesley have many points in common. Prophets like Hosea and Amos are not unlike the rugged Carlyle. Such comparisons are profitable in helping us understand both groups. Audiences are quick to discover and profit by the analogies.

I. *Method of Preparation*

In working out the material for a Bible character sketch, the first thing to do is to read carefully all that is to be found on the subject in the Bible itself. Generally this will be within easy reach, either in one book or part of a book, or in such other places as the marginal references will show. It is best to read thoughtfully but somewhat rapidly all the material at first in order to get the general impression of the character. Then notes may profitably be taken. Suppose we are preparing a sketch of Nehemiah or Peter. As we carry on the second and more careful reading, a half dozen sheets of paper may be used on which to note related observations, for example: the story itself, the especially critical points in the development of the character, the outstanding qualities, the truths illustrated by various acts, lessons suggested. These furnish the bold outline strokes that are to be delineated in the sketch. From these sheets we choose such material as we will need to fill out the plan of the address.

II. Examples

A

Nehemiah: The Man of Action

Introduction. The modern demand for achievement. Men must "deliver the goods." Danger in this; importance of ideals.

I. Nehemiah had a *definite plan.* He did not merely weep in the king's presence. He knew what he wanted to do. Danger in talk without action (2: 5ff.).

II. Nehemiah was *deliberate.* He did not rush in and spoil his plan by undertaking it before he was ready. Hard to hold back. All successful leaders are able to wait for the "psychological moment" (2: 11).

III. Nehemiah *would not compromise* the essential task. He was ready to do "team work," but never to give up the one great enterprise to which he had set his hand. Danger in this. "A half a loaf is better than no bread." But not if gaining the half loaf means the loss of the central principle (6: 1-4).

IV. Nehemiah would not be *intimidated.* His physical safety and his peace of mind were threatened. He held to his plans even when opposed by those who ought to have helped him most (6: 5-14).

V. Nehemiah *organized* the work. Each family had its own part. Provision was made for both defense and action. Nehemiah was in command, encouraging the workers by practical plans, personal presence, and resolute faith.

Conclusion.

The practical lessons from these five points applied in the life of today.

B

THE BETHANY HOUSEHOLD

Introduction. The meaning of a home to Jesus in his hard work and loneliness. This he found in Bethany. The profit in studying the group.

I. *Martha.* The kind, helpful, busy, and fretted friend. A practical soul who must measure her love by a five-course dinner.

II. *Mary.* Thoughtful and eager to learn the meaning of life from the lips of Jesus. Not shirking hard work, but getting it into the right relation to the whole of life.

III. *Lazarus.* The man with the mystery of life and death upon him. Little known in detail of his life; but there must have been wonderful comradeship between him and Jesus.

IV. *The Master among His Friends.* The group gathered around Jesus. He was the center of inspiration and joy for them.

Conclusion. Christ the unseen Guest in every home.

III. ASSIGNMENTS

A. Saul, the Young Man.

Show especially his opportunities and give the causes of his early failure.

B. Nehemiah, the Patriot.

C. Nehemiah, the Man of Prayer.

D. Paul, the Missionary Leader.

E. Timothy and his Message to Young Men.

VIII

TALKS TO BOYS AND GIRLS

I. Principles

A. *Modern Emphasis on Religious Work for Boys and Girls*

This has been called the century of the child. While in the past scholars thought that they ought to study the church fathers, now they are concerned with the church children. The boys' department in the Young Men's Christian Association has become one of the most interesting and profitable branches of its work and is enlisting the strongest young men in its service. In all kinds of social settlements and community centers every effort is made to serve the highest interests of the boys and girls. Church clubs have also sprung up everywhere; the Boy Scouts have extended their organization internationally. Churches maintain a summer camp equipment as an integral part of their work. Ministers regard it as an essential part of their work to take a personal hand in the conduct of societies for boys and girls.

Undoubtedly the greater stress has been laid upon societies for boys. The literature of the subject has been grouped around the familiar phrase, "The Boy Problem." Religious activities for girls have not been emphasized as much as is due them. Recently, however, there has been a decided gain in the amount

of attention paid to work for girls. It is rewarding. They are responsive, dependable, and interesting. In camp they are not so lazy as boys; they do their full share more cheerfully, and they are "good sports." It is a pleasure to talk to them, either in formal meetings or around the camp-fire.

B. *Children's Interest in the Bible*

All parents who study the interests of children confirm the judgment that the Bible is a book of endless charm for boys and girls. They enjoy the Old Testament especially. They like the courage and strength, the struggle and the conquest of its heroic tales. The stories of Joseph, David, and Daniel appeal to them as they are found in the standard translations. Indeed, the effort to rewrite the Old Testament narratives in such form as the authors think better suited to boys and girls generally makes them less interested in the stories than they were when they read them in the language of the authorized or revised versions.

From the Bible we may confidently draw all kinds of subjects and illustrations, assured that they will "grip" the needs of their young hearers. Heroism, self-sacrifice, endurance, and courage find examples of every kind in the Bible. Therefore in talking to boys and girls in almost any kind of a meeting, we shall be practically certain to find the most profitable material in the Bible itself.

C. *Characteristics of Talks to Boys and Girls*

The same general counsels apply here that obtain

in speaking to all groups of human beings. Yet there are certain principles especially to be observed in talking to boys and girls.

1. *Sympathy.* Inasmuch as the speaker is almost always an adult, and the sometimes restless group before him is separated by considerable distance in length of years, it is necessary to have true sympathy with youth in order to speak effectively to boys and girls. This must not be the foolish method of "talking down" to them. The "My-dear-little-children" style is deadly. What we mean is true appreciation of the world in which boys and girls live, its reality and beauty and struggle. Every speaker to groups of youth ought to pray for a keen memory and a lively imagination. He must remember the reality of his own youth, and he must imagine himself back there in the Land of Forgotten Days. Nothing else will save him from cant and unreality, both of which are instantly discovered and thoroughly scorned by boys and girls.

2. *Directness.* If the shortness of time did not compel it, the nature of subject and audience would unite to compel a speaker to children to come directly to his theme and to deal with it without digressions. Children have a remarkable way of going to the center of a subject. It is not necessary to clear their minds of much underbrush of prejudice. They will respond to a straightforward and even a blunt putting of truth. Therefore wordiness and wandering need especially to be avoided in this style of address.

The Portuguese explorers used the word "palaver"

to describe the long preliminary wordiness that was used by them in trading. And it is a proper term to describe the rambling talk that is sometimes falsely thought necessary in public address. Children know quite as well as grown-ups when too many words are used in stating a fact or describing a scene. Therefore come to the point directly.

3. *Truthfulness.* While it goes without saying that a public speaker on a religious subject must have scrupulous regard for the truth, the danger of exaggeration or false emphasis is peculiarly apparent in talking to boys and girls. The point of greatest peril is in the use of illustrations. We must not "varnish up" our descriptions or stories; we must not adapt them to match an imagined situation. Children are quick to discover any trifling with fact and they are perfectly relentless in their discovery and criticism of any error. The moment a speaker is detected by his young hearers in any act of insincerity or falsehood his cause is lost. No severer critics are to be found than a group of boys and girls.

4. *Meeting the Experience of Children.* Another essential characteristic of the effective talk to boys and girls is that it shall meet their experiences. It is possible to be simple in style and yet far from the world in which the children live or the experiences through which they have passed. Unless they can fit the truth contained in the address into the results of their experience it cannot be of any practical use to them. Adults find it difficult to remember that their young hearers have not yet gained the rich results

of years of living. There are various groups, therefore, to whom a speaker must address himself. The division comes at the age of twelve to fourteen years. For boys and girls below this age a speaker must not take for granted experience to which he can confidently appeal in the group above these limits. Study carefully the age of the group.

D. *Occasions*

There are various occasions on which an address to a group of boys and girls may be called for. The following we note as the most significant:

1. *Children's Church Meetings.* The Junior Epworth League, Junior Young People's Society of Christian Endeavor, and similar organizations call for frequent addresses by Christian leaders. Young men who will speak directly and plainly to such groups can exert a wide influence upon those who are naturally hero worshipers and the eager followers of those who are strong and positive.

2. *Boys' and Girls' Clubs.* We have noticed already how organizations of this sort are being formed in all kinds of religious, benevolent, and social institutions. A wide variety of subjects is being brought to these groups by public speakers. One of the most fertile fields for topics is the Bible. The biblical stories are always fascinating and profitable. Practically every problem of conduct that boys and girls meet in home and school, in work and play, can be treated profitably by means of truth to be found in the Bible. There

is a literary element in the Bible also that is of permanent value in the culture of youth. Insofar as they are being trained for service to the community through the Church the Bible is of more importance than any other source of instruction. Resourcefulness and skill will be needed to use the Bible in various club meetings; but it will win attention and serve its purpose whenever it is carefully and honestly handled.

3. *Athletic Groups.* In the athletic and gymnasium work of Church and Young Men's Christian Association there is often opportunity to speak to groups of many sorts. The Boy Scouts also offer occasions of this kind. Such addresses call for tact, crisp style, brevity, and mastery of interest to an unusual degree. Most careful preparation is necessary. The speaker must also appreciate the situation, be quick to adjust himself to the mood of his group, and never flag in his own energetic action as he speaks. A gymnasium group leader will need to feel great confidence in a speaker to whom he entrusts the privilege of speaking in the locker room or on the gymnasium floor. It is possible to fail dismally on such an occasion and to do far more harm than good. When used well, however, such an occasion may result in deep and lasting impressions upon groups of boys.

4. *Children's Meetings in Evangelistic Campaigns.* As evangelistic campaigns are generally organized, there is a definite place in them for children's meetings. Sometimes these take the form of a brief "chapel service" before school; more commonly they are held after school; sometimes they are on Saturday

or Sunday afternoon in the form of a mass meeting for boys and girls.

Workers in gospel teams must be prepared to meet such occasions. The Bible, again, is the great source of subjects, illustration, and material for the address which will be most profitable at these times.

5. *In Camp.* The address around the camp-fire or after a "feed" is one of the most important factors in the successful conduct of hike or camp. There is something in the surroundings of the flickering lights and the silence of the camp which makes it possible to get close to the thought and feeling of a group of boys or girls in more intimate ways than are possible under other circumstances. It is a fine art to know how to master the situation and talk to such groups in the freedom of out-of-doors.

The Bible is wonderfully adapted to this situation. There is something in its freedom, its naturalness, and its roominess which makes it fit the scenery and the spirit of camp better than any book of adventure or poetry or description. The guide or leader of a camping party who wants to turn to good use the hour before bed time will find that the Bible always serves him well.

E. *Examples of Children's Sermons*

It is the custom of many preachers to give an address to children at morning worship. This is generally not over five minutes long and is commonly known as the Children's Sermon. Technically it does not deserve this name; a sermon must be more ex-

tensively treated. Many volumes of such addresses have been published and excellent examples of this form of public speaking may be found in them.

Students are referred to the following volumes:

"Talks to Boys and Girls." By Rev. Sydney Strong. Revell. 1902.

"The Silver Cup." By Charles Cuthbert Hall. Houghton Mifflin Co. 1909.

"Outline Sermons to Children" in The Clerical Library. Hodder & Stoughton. 1883.

F. *Varieties of Talks to Boys and Girls*

Among the many forms of address appropriate to such meetings as we are considering here the following may be noted:

1. *Hero Tales.* The Bible is especially adapted to this form of address. In handling the Bible stories for children the principal point to be kept in mind is to make the story vivid and natural and to spend little time on the "moral." Whenever a story is well told to boys and girls they do not need to have the moral picked out and enforced. They see it quickly. If the story is poorly told, no end of emphasis will make the moral clear. A Bible hero will always prove interesting to responsive groups of children.

The following will serve as an example of a Bible Hero Tale:

THE DRINK FROM THE BETHLEHEM WELL

I Chron. 11: 15-19

Introduction. Tell the story of Sir Philip Sidney and the wounded soldier.

I. *David Longs for a Drink from the Bethlehem Well.* Nothing ever can be sweeter than what we loved in childhood. So the king remembered the well.

II. *The Brave Deed of the Three Soldiers.* Night; enemies; courage; and finally success. The joy with which they came back.

III. *The Royal Response.* David could not gratify his personal thirst by something which his soldiers had hallowed by such sacrifice. He offered it to God. That for which we suffer and sacrifice becomes precious.

Conclusion. Treat the sacrifice of parents and friends as nobly.

2. *Boys and Girls of the Bible.* The Bible contains many references to children. From these profitable and interesting subjects may be drawn. We must keep clearly in mind the fact that these are real children and we must make them live in the minds of our young hearers. Never make them little "goody-goody" children who die young, but flesh-and-blood boys and girls.

The following outline will illustrate this kind of a talk:

THE LITTLE SYRIAN CAPTIVE

II Kings 5: 1-14

Introduction. The Syrians had made a foray against the Israelites and had taken many prisoners. Among these was a little girl. She was given to Naaman's wife as a slave. Naaman was a great and famous general; but he was a leper.

I. *Dusting in Damascus.* Picture the little girl's life —Lonely and in slavery. She must simply run errands, dust her mistress' room, and hope for nothing but a slave's life.

II. *A Big Little Heart.* The most natural thing to say: Gen. Naaman is a leper; he will surely die; it is good enough for him; I am glad of it. She did not. There was no hatred but only love in her big little heart.

III. *Doing What She Could.* She could not heal the General; but she could tell her mistress about the wonderful prophet. This she did gladly. It was doing her best, and a king could do no more.

IV. *Great Results from Small Efforts.* The result of her kind deed was greater than any doctor or wise man could have brought about. Naaman was cured. The little Syrian slave girl was the one who turned him from death to life.

3. *The Bible Virtues.* The Bible is full of counsel that is appropriate for boys and girls. They are not left out of Proverbs, and Paul's frank and fatherly advice to young Timothy is good for still younger persons today. The abstract virtues are not given a large place in the Bible; they are always illustrated in concrete characters. Speakers ought to be sure that the virtues which they choose are such that boys and girls will consent to the proposition that they have a place in real life and that they are worth having.

The following is an outline of an address of this character:

The Christian Soldier

Introduction. The Bible is full of the fact of struggle. Warfare seems to be a part of life, although all Christians hope that war itself will some time cease. The qualities of a good soldier may be summed up as:

I. *Sound Physical Health.* This is the basis of all success, although some people succeed in spite of it. But being a Christian ought to help us to preserve our health.

II. *Dauntless Courage.* When anyone "loses heart" in his work he has failed. Courage means heart. We sometimes win when others fail simply because we keep up courage. Christ is the giver of courage.

III. *Steady Endurance.* Persons sometimes courageous "by spurts." A good soldier fights it out on this line "if it takes all summer." He turns seeming defeat into victory because he courageously endures.

IV. *Wide Resources.* The soldier must have many resources. A genius may get music out of one string; but the ordinary man requires several. Making one's resources wide aids us to win victory.

V. *Self-Mastery.* No one can conquer an enemy unless he can control himself. We must make ourselves captains of our own ships. The trained and controlled will wins.

VI. *Team Work.* An athletic group made up entirely of stars would lose in conflict with one of far less talent which was under a wise coach doing effective team work. We must "hang together or hang separately."

VII. *Self-Sacrifice.* This crowns the soldier virtues of life. I am made for home, business, state, nation, and the world. This is the true internationalism, in possession of which we are safe from mere partisanship.

II. EXAMPLES

A

HONESTY AND ITS REWARD

A Talk to Employed Boys

"And if also a man contend in the games, he is not crowned, except he have contended lawfully." II Tim. 2: 5.

Introduction

A. Paul writing to Timothy, a young man. Timothy facing same temptations that boys meet today.
B. Both understood athletic contests. May have seen them together.
C. This letter precious to Timothy; last words of old friend; writing scarce and expensive.

I. *Contestants are watched*

A. Contests on track, gym floor, and in pool. Spectators look on. We are watched.
B. Point for decision raised; dirty play or foul. Player who was wronged does not snitch; endures injustice.
All this often seen by spectators.
C. Business men and employers watching boys. See more than they tell.
D. Teachers on the lookout; tell employers.

II. *Tendency to play unfairly*

A. In all sport and business there are trainers and partners who are dishonest.

B. Temptation to dishonesty comes to us all.
C. No sin in being tempted; but wrong to yield to temptation.

III. *The Rules of the Game*

A. It is because of evil that laws are necessary.
B. No honest boy fears the law. Love of right makes law unnecessary.
C. The best play and the most rewarding work result from keeping the laws.

IV. *Our Trainer*

A. In the wonderful game of life all may win.
B. But we need a Trainer who knows the game and understands us.
C. Christ understands how we need encouragement.

B

THE STRANGER

Matt. 25: 43

Introduction. Brief reference to an immigrant boy or "The Man without a Country."

I. *The Boy at the Bench next Yours—a Stranger*

A. You know the shop, the job, the others in the shop; but the stranger does not. Will you help him?
B. He wants a companion and friend. Will you be his friend?

II. *The Trail a Boy Travels*

Two real stories:
A. Boy who fell in with a gang; cigarettes, cards, stealing, booze, and a final wreck.

B. Boy who met a friend at the next bench, who invited the stranger to lunch, became acquainted, went with him to the Young Men's Christian Association boys' department, met other clean boys there, joined gym. class, read in library, kept straight. The boy with the home took the stranger there. Advancement in business and character.

Conclusion. How are you helping the stranger?

—F. M. Barber, Young Men's Christian Association College.

C

Responsibility

Talk to boys on gymnasium floor

Text: The Story of Joseph, but especially Gen. 42: 36, 37; 43: 8-10, showing how Reuben and Judah assumed responsibility for Benjamin.

I. The gym. leader is responsible for his squad.

II. Players on team each responsible for his part in the game.

III. Swimming instructor responsible for you in the pool.

IV. Parents responsible for children.
  A. Health. Reason for this gym. work.
  B. Manners. Courtesy in school. On the street is place where a boy's action counts.
  C. Attitude toward girls. Chivalry and purity.

Conclusion.

Two smaller boys and one larger in Ohio skating. Ice broke. Older boy rescued other two, but soon attacked by pneumonia. Nurse told him he ought not to have taken the risk. He answered: "When the

mother of those two boys had told me to be responsible for them I could not go back on my word."

—H. A. Miller, Young Men's Christian Association College, Chicago, 1915.

III. Assignments

Prepare outlines of addresses:

1. For a girls' club; regular meeting, ten minutes.
2. A talk to a Scout Troup on the Standards of a Good Scout.
3. Talk after dinner on a hike. Boys only. Seated around fire.
4. A talk to grammar school students: The Qualities of a Good Student according to the New Testament.

CHAPTER IX

SHOP TALKS AND BRIEF ADDRESSES

I. Principles

A. *Definition*

Only within a relatively recent time have religious meetings for shop and factory employes come into existence. The development of the gigantic system of modern industry has presented a new problem and a new field to religious workers. They are challenged by the current judgment that wage earners as a whole are alienated from the Church; they have therefore set themselves to bring religious influences into the range of the working day and the factory. The noon hour shop meeting is one of the plans devised to meet the situation. It is a simple religious service, the purpose of which is to give a distinctly religious message to workers in shops, factories, and stores. Therefore the address itself, as a part of the service, must be brief, plain, and full of vital interest. A shop talk is a direct and energetic presentation of some phase of the Christian Gospel to workmen in their places of daily labor.

B. *Appropriate Subjects for Shop Talks*

The range of subjects used in shop meetings is wide, and speakers naturally indulge their own bent in the matter. As examples we note two:

Charles Stelzle, "Messages to Workingmen" (1906),

gathered a series of thirty-one brief papers, which he published through the labor press of the United States and Canada. Strictly speaking, these are not oral addresses at all; and yet they have so much of the spoken style about them that they are excellent models of the simple, direct message that suits a shop meeting. Take this initial sentence: "I'd like to drive home just three thoughts with reference to the workingman and intemperance." That sentence was meant to be spoken rather than read. Mr. Stelzle covers the range in which the ordinary workingman thinks; he talks the language of the common man in his factory and home. It is conciliatory, frank, and positive talking through the printed page.

Edward Russell Stafford, "Shop Talks" (1900), published fourteen addresses which he had given to workingmen during the noon hour. These talks were given in Marietta, Ohio, and the speaker's purpose was to put into familiar form and popular language a series of studies in the life and teachings of Jesus from the sociological point of view. A rather wide range of reading in modern economics is evident in the addresses. The subject of the entire series is biblical.

These two volumes represent an approach to what we propose as the most permanently satisfactory and appropriate subjects for shop talks, namely truths and scenes and characters taken from the Bible. While subjects in economics, sociology, and the current discussions of the labor world are interesting and profitable, on the whole we believe it best to make the shop talk a distinctly religious message and to center it

around a text or passage from the Bible. The shop meeting has a definite religious purpose; the men know it; in the long run they respond better to a specific religious address on a Bible subject than to anything else.

In planning for shop meetings it is desirable to have either small New Testaments or copies of separate gospels and epistles, which may be put into the hands of the men when a talk is being given. Men who have not read the Bible for years are sometimes influenced to begin to study it because of interest awakened by the use of the Scripture in this way.

C. *Characteristics of Shop Talks*

All the forms of address studied in this and the two following lessons are much alike. The shop talk has certain peculiar features, however, among which we note:

1. *Brevity.* The characteristics of the shop talk are determined by the character of the meeting. Generally ten minutes is the outside limit of time given to the address, and eight minutes is more likely to be the space available. Therefore the occasion demands brevity. The old watchword is timely: "Be brief; come to the point; begin very near where you intend to leave off." It is far easier to talk for half an hour than for ten minutes. At first glance this may not seem to be true; but it is a fact that is confirmed by experience. From the beginning of a speaker's preparation, therefore, he must study to condense and say the most possible in the least time.

2. *Unity.* There can be only one thought in the talk. We may compare it profitably to the poetical form of the sonnet. This has fourteen lines and may express only one main idea, which moves steadily on until it reaches a climax of expression at the end. All digressions are entirely out of place in a sonnet. So it should be in a shop talk. One clear idea is enough. This must be followed relentlessly until it reaches a positive and appealing conclusion at the end. Every illustration must be pitilessly subjected to this principle. It must be expressed in the fewest possible words and bear directly upon the subject.

3. *Simple Language and Clear Style.* The men who listen to a shop talk do it because they are willing and not from compulsion. They cannot be interested by obscure statements or grand words. The language of the shop is direct, forceful, and clear. A similar style is the necessary form in which to convey truth to shop men. Keep close to terse and forceful Anglo-Saxon words, with their bite and energy. Remember, however, what has been said about avoiding slang. It is possible to be clear and forceful in pure English, a fact which some "popular" speakers tend to forget. Lincoln's language is a model for us here. A wide reading of his papers and speeches is excellent preparation for talking in shops.

4. *Practical Themes.* Men want to hear those subjects discussed in shop meetings that touch daily life. Abstract problems that might interest scholars are quite out of place in a shop meeting. If the address is to serve any real purpose, it should be to throw light

on the problems that men are facing in their daily life. One of the frequent criticisms made against sermons is that they are remote from the world in which common men and women live and struggle. This is not intentional on the part of the preacher; but it is undoubtedly true that subjects sometimes seem large and vital in the minister's study that do not even appear above the horizon of the man who carries a dinner pail. The shop talk must get down to earth and move where the workmen live. This is a fine challenge to the speaker's humanity and sympathy.

D. *Various Occasions Calling for Brief Addresses*

While the shop meeting calls for the largest degree of consideration in this chapter, we include also in the discussion addresses which are called for on such occasions as the following:

1. *The Chapel Talk.* Repeatedly Christian workers are called upon to occupy the brief period of eight to ten minutes available for the address at a college chapel service. Students are alert in mind, quick in response to the appeal that is real and manly, impatient of sham and mere words. The speaker's problem is to make his statements so crisp and clear that one single truth will stand out, definite and commanding in his address. The conditions differ from those in the shop; but this does not mean that the chapel talk must be "academic" and the shop talk "popular." Students respond to the glow of deep feeling; they want to hear the appeal to sentiment and will, for the intellectual approach is constantly

made in class-room and laboratory. Never forget that students are human beings.

As an example of the chapel talk, not over five minutes in length, students are referred to Francis G. Peabody, "Mornings in the College Chapel." Two volumes of these short addresses to young men on personal religion have been issued, and there is no finer illustration of clear, compact, and energetic style. The following is an example from the second series (1907), pages 86, 87.

Commanding the Morning

"Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment."

—Job 38: 12-14.

Introduction. The great epic movement of Job sometimes obscures the touches of poetic insight in details.

A. *What does the morning do?*

1. It takes hold of the ends of the earth and shakes the wicked out of it, as dust is blown from a coat shaken in the wind.
2. It stamps the day with the character of a definite purpose, as the seal is set into the plastic wax.

B. *What does he do who commands his morning?*

1. He shakes himself free from sloth and sinful habit and low desire.
2. He stamps the day with a definite intention and determines its course.

Conclusion. "The morning first shakes one, and then determines one for the day. When this is done, in thought or prayer, and a man with new alertness and new precision faces his work, then he commands the morning. He has made the dayspring to know its place and is the master of his day."

As we study this almost perfect address we note: The biblical character of the thought. Dr. Peabody simply unfolds the meaning of the author. He catches instantly the poetic insight of the writer and unfolds it. So the first section of the address is explanatory of the figure.

The practical application. The truth is immediately applicable to the lives of students and is pressed home in a few crisp sentences. Who can estimate the moral value of starting the day with this vision of its meaning!

The clear statements and the snap of the conclusion. No words are wasted. Every adjective counts. Details are rigidly held in check. The address closes with a real appeal for decision and advance.

2. *Brotherhood and Men's League Meetings.* The devotional and fellowship meetings of men's church organizations call for brief talks which are adapted to the occasion and do not imitate the sermon on the one hand or on the other the sometimes foolish and inane jumble of stories and random remarks which pass current in many quarters. The men's meeting of this sort is not solemn or formal; but the words that are spoken ought to bring a real message to it. Good stories are not out of place; a laugh fits the temper

of the event. But the speaker must make a true contribution to the meeting. For this purpose an episode from a Bible story, a single trait of character illustrated from the Bible, or a keen statement of a principle of life from the Scripture may be used with telling effect. Even at a banquet or a "free and easy," as it is called in England, a speaker who knows how to turn something from the Bible quickly into material for his short address will find that he has the means at hand for an immediately interesting and effective talk.

The following is offered as a suggestion:

Brotherhood Meeting Talk

Who Knows Us?

Introduction. One of the chief purposes of the Brotherhood is to bring men to understand and help one another. Friendships are impossible without sympathy. Sometimes it requires a deep experience to reveal the true worth of life. A fine example of this is seen in II Kings 6: 24-30. Jehoram was king of Israel and he was besieged in Samaria, his capital, by Benhadad, king of Syria. Famine was universal and the people were suffering fearfully. One day as the king was passing along the wall, a woman called for help. He stopped and heard her terrible story of the way in which women were eating their children. The situation overwhelmed him.

"And it came to pass, when the king heard the words of the woman, that he rent his clothes (now he was passing by upon the wall); and the people looked, and, behold, he had sackcloth within upon his flesh."

This shows us

I. That many a man has a secret sorrow that he does not declare. He keeps to himself the distress of his soul. It is better to do this than to parade one's troubles.

II. That many a man who seems to be rich and hard and unsympathetic is not so. He is suffering for others. Only in a moment of great emotion does he reveal it. Men are kinder than we think.

Therefore in all our relations with each other we must remember that many a man has a sorrow held in reserve which we little understand and that many a man is far more sympathetic and friendly than his manner would indicate. As the people learned to understand their king the day he tore his robe in their presence, so we learn to know and understand each other in experiences of deep pain or joy.

3. *The Prayer-meeting Talk.* In meetings of the Church for conference and prayer, the character of the short talks given by laymen is most important. There is a tendency to drop into a deadly sameness, rehearsing items of personal experience or repeating obvious truths. This kills the interest and profit of the meeting and brings no enrichment to the life of the speaker. The best way in which to solve this problem is to induce speakers to make previous preparation and bring to the meeting some fresh thought on a Bible verse or passage or character. If every Christian kept a little time each day for Bible study and thinking this would involve no hardship in the matter of preparation. We cannot read thoughtfully any Bible passage without catching

new light on some truth or problem essential to Christian living, and the prayer-meeting is the place in which to share this with others.

The following are concrete suggestions as to the way in which the Bible furnishes material that can be used in prayer-meetings:

We study simply II Kings 5: 1-8. We are on the watch merely for suggestions for prayer-meeting talks as we read. The writing-pad is ready to catch the points as we note them down.

1. Naaman was a great captain—*but* he was a leper. How true that there is some imperfection everywhere! Riches, honor, and power are no assurance against physical suffering. Note the other fact: Naaman was a leper—*but* he did not remain so (v. 1).

2. *The value of little things.* The little slave girl was among the weakest and least known members of the court. God used her to change the whole history of Syria. Remember how Mr. Moody used to say that God could do anything with a wholly consecrated man (vs. 2, 3).

3. *Passing on the good news.* No name is given to the one who went in and told the king what the little girl had told her mistress. He, too, was necessary to the story. The good news must be passed on. Are we doing our part? (v. 4).

4. *The price of health.* Note the gifts prepared and the expense of the journey. It was all the result of estimating health as supremely valuable. If men will pay so much for their bodies, ought they not to be ready to stand even greater expense for their souls? (v. 5).

5. *Dependence on man or on God.* The king of Syria demanded that the king of Israel should effect the cure of Naaman. He had no thought of divine power. He had reasoned only as far as the might of an earthly king. So we place our dependence upon human resources and forget the divine (v. 6).

6. *Selfishness and suspicion.* The head that wears a crown lies uneasy. The king of Israel could only interpret the message as a rival's effort to bring on a quarrel. So it is always where selfish interests clash; even the best of motives are basely interpreted (v. 7).

7. *The royal trouble and the prophet's opportunity.* The time for the man with a spiritual message to act is the moment when the men who depend upon force and craft are in a condition of dismay. The king's quandary was Elisha's opportunity (v. 8).

It is not necessary to carry the illustration farther. Almost any passage taken at random, except a genealogical table, would yield equally useful results. The seven thoughts noted above will furnish profitable suggestions which will fit into many themes. A layman who knows how to use his Bible in this way will enrich the prayer-meeting with useful little talks and enough such speakers will solve the problem of the meeting in many a church.

Selecting item 3, we quickly shape up our thought for a five-minute talk as follows:

Passing on the Good News

I. *Naaman was sick.* The world is in equally desperate need of something that will cure it of its sin. Nothing less than God will suffice.

II. *There was a way of cure.* The little girl had good news to tell and she had given her message. There is a gospel for the world. Jesus Christ has made it known.

III. *The message needed more than one messenger.* The only way in which the good news can reach the needy world is through the lips and life of living men.

IV. *The messenger did his work and his name is forgotten.* The repeating of the gospel message to a needy world is every Christian's business. He does not seek fame; he is willing to be forgotten.

V. *The unnamed messenger was not responsible for the final result.* He was the messenger, not the healer. We are responsible for contact and not for conversion. Do your best; the results are with God.

II. Examples

A

Moving Pictures of the Mind

"Take thought for things honorable in the sight of all men." Rom. 12: 17.

I. We may think what we will.

II. Power of thought to control actions.

III. Results of action in habit: control it or it will control you.

IV. Secret of habits is in the mind.

V. Therefore, what should I think?

VI. Things honorable.

—Fred W. Ummer, Young Men's Christian Association College.

B

Fun and Work

A Brief Talk Out of Doors at a Picnic

Introduction

We are having a good time as a church family. We want to make it an inspiration for better work during all the year. Therefore think for a moment of two principles expressed in the book of Nehemiah:

I. *"All at it"*

"So we built the wall; and all the wall was joined together unto half the height thereof; for the people had a mind to work." Neh. 4: 6.

The leaders of the church never can do the work alone; nor can the membership work efficiently without leaders. Both are necessary. The ideal is to have all ready to work. The walls of the church go up when everybody is at the task with all his might.

II. *"A Place for Everybody"*

"Every one over against his own house." Neh. 3: 28.

Division of labor and organization of the laborers is the secret of success. The church must be able to set every member to work. The place to begin is over against our own house—cleaning up our own lives; setting our own example right; exerting personal influence upon those whom we know best. Then the whole great plan goes on successfully.

C

Fire that Does Not Burn

"But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head." Rom. 12: 20.

I. Enmity easily aroused.
   A. Unavoidable misunderstandings.
   B. Loafing.
   C. Profanity.

II. Effects of antagonistic spirit.

III. Anger turned away by kindness.

IV. Exercise kindness in a spirit of forgiveness.

V. Reflex influence on our own life.

—W. E. Frantz, Young Men's Christian Association College.

D

Shop Talk

Be on the Square

Rom. 12: 9-21

1. Stand for clean sport and clean living (v. 9).
2. Be considerate of others; remember that they have their problems to face as well as you (v. 10).
3. Work while you work; put all of yourself into your job (v. 11).
4. Don't be revengeful; it injures most the one who shows it (v. 17).
5. Be a positive force for right living (v. 21).

—A. J. Zimmerman, Young Men's Christian Association College.

E

Hannah's Needle and Samuel's Character

An Address at a Maternal Association Meeting

"Moreover his mother made him a little robe, and brought it to him from year to year, when she came up

with her husband to offer the yearly sacrifice." I Sam. 2: 19.

Introduction

The case of Samuel, the lad growing up in the temple away from his home, is not a normal example; but the power of his mother's love and service was perhaps intensified by the distance between them.

I. *Hannah's Gift*

A. It was her own work. She made the little coat with her own hands. Love went into every stitch, a dream into every touch and a prayer into the finished work. So mothers work for their boys.

B. It was what the boy needed. Something else might have pleased him more for the moment; but this would suit his wants best in the long run. Mothers know the best gift.

C. She brought what she had wrought. How proudly she must have put it on the broadening shoulders of her growing son, so happy that she had guessed about how much he had gained in height and weight. Picture this clearly.

II. *The Boy's Happiness*

A. Nothing else is just like a gift from the old home. Recall how David wanted a drink from the Bethlehem well (I Chron. 11: 17). That coat meant the bond that bound him to the fading memories of his earliest childhood.

B. That gift held him when other forces might have dragged him away from his clean, brave boy life. Memory became mightier when it was wrapped around with the coat. It gave him moral power.

C. The coat was a real sacrament, a symbol of the gracious beauty of his mother's love. So it was the

interpreter of the most beautiful force that acted upon him, making him sure that there must be a divine love because human love was so strong and constant.

Conclusion

Sometimes boys and girls seem to break away from the safeguards of a mother's love and sacrifice. But finally these are the strongest human forces that can bring a boy back from his journey into the far country. To love and work and pray and be patient is the way that finally wins with the wayward child. The Oriental proverb says, "God could not be everywhere, and so He made mothers." Better to say, God shows that he is everywhere by the triumphant power of a mother's love.

F

THE STRENGTH OF FELLOWSHIP

A Church Banquet Address

Introduction

Story of family where brothers were quarreling. Friend easily broke a single stick in their presence; then bound several together; could not break them. Symbol of family: one at a time, broken; bound together, unbreakable.

Paul's letters full of this principle. Fine expression in Phil. 1: 7—"I have you in my heart." Margin reads, "Ye have me in your heart." Original to be read either way. A mutual experience when true.

I. *The Church makes the Fellowship Strong*

All members of church ought to be better friends and more helpful neighbors just because united in church. Church should offer members stronger bonds

of fellowship than fraternal orders, social clubs, or neighborhood relations.

II. *The Fellowship makes the Church Strong*

Friendly church the strong church. Such a reputation brings accessions. Kindness, cordiality, and mutual aid give the church power in community. Men come where love lights the fires.

Conclusion

Dare trust one another and be better church friends.

III. Assignments

1. State the Christian Gospel in eight minutes at a meeting in a railroad shop.
2. State the reasons why a man should take an out-and-out Christian position among his friends. Ten minutes.
3. Take any scene or character in the Bible and put it before a shop group for the purpose of interesting them in Bible study.
4. Show that religion performs a real function in the life of a man at his daily work.
5. Prove the necessity of the Church and its service to every man.

X

EVANGELISTIC ADDRESSES

I. Principles

A. *Definition*

An evangelistic address is an oral message concerning the Christian Gospel, that is, the good news that through faith in Jesus Christ and surrender to him victory over sin and a new life are made possible to every man. This truth has found all kinds of expression from the time it was first spoken until now; it has been preached and sung and made into books. It is found in some form in every Christian sermon or address. But sometimes it is the largest factor in an address. When this is the case, we use the adjective "evangelistic."

B. *Qualities of an Evangelistic Address*

We cannot treat this matter extensively here. An evangelistic address has the same general characteristics that mark any carefully prepared and specific address on a religious subject. These are discussed somewhat fully in the next chapter. But there are certain peculiar features in an evangelistic address which we note here as follows:

1. *The Sense of Message.* While there will be the two factors of discussion and testimony in an evan-

gelistic address, the prevailing item will always be the sense of message. The speaker must be like the runner who came with all possible speed to a king or a city with news from a distant place on a matter of urgent meaning. The Gospel is such a message of good news. Humanity needs to hear from God. There are tremendous issues at stake. It is a matter about which men must be dead in earnest. Therefore the first step in the preparation of an evangelistic address is for the speaker to make clear to his own mind exactly what this message or gospel is. This need not be an elaborate or a theological interpretation; but it must be a plain answer to the question, "What was the distinct message of Jesus to humanity and what does this mean to the persons to whom the address is to be given?" If it is truly a gospel it must be "news" and it must be "good."

2. *The Spirit of Urgency.* This message is not simply a matter of curiosity or academic interest. Its proclamation and acceptance makes a difference—more difference than any other message ever can make. Whether or not the human spirit is given another opportunity to hear it after this life is ended does not in the least modify the imperative necessity of making the message clearly known now in every possible way. Its issues in human life and character are too immediate and radical to justify any hesitation or postponement in making known the Gospel of Christ.

This temper of urgency may affect a speaker in many ways. It may make him simply emphatic and noisy and hysterical. He may shout and swing his

arms and become tragically dramatic. And these violent platform manners may be wholly genuine, the result of his deep feelings and of his burning desire to get his message home to the hearts of his perishing hearers. The audience is generally inclined to question the reality of too much fervor, however. They know the difference between light and heat; they do not permanently mistake perspiration for inspiration.

It is far better when this sense of urgency in the consciousness of a speaker brings about that self-controlled and restrained feeling which is not violent, but is passionately earnest and confidently positive. This mood works into the sentences the tones and the gestures of a speaker, and the audience knows instinctively that they are listening to a man whose very soul is in the message that he is delivering.

3. *Vital Values.* The speaker in an evangelistic address knows that the acceptance or the rejection of the truth that he is declaring will make a vital difference with his hearers. He might read an essay on Tennyson's poetry without any conviction that the result would essentially and permanently change the character of his hearers. But the acceptance or rejection of the Gospel makes men and women better or worse. It modifies life forever. Paul said that it amounts to nothing less than a "new creation" (II Cor. 5: 17). Therefore when we express the Christian message we bring truth to bear with creative power upon life itself. This is a fact of tremendous import. In homes and places of business, in every part of the community, daily life is going to be changed as a

result of the way in which the speaker presents his message. No greater challenge could possibly come to anyone than this. Whatever can lift the levels of life, ennoble the day's work, bring joy and peace and power into our homes is worth the best possible effort of a public speaker. The Gospel does this. Therefore the evangelistic speaker enjoys a supreme privilege.

4. *The Prophetic Note.* The evangelistic address compels a true speaker to renew his consciousness of the spirit and work of the prophet. As we see the prophet in the Old Testament he stood before his comrades with the sense of God's commandment upon him; and he stood before God with a tremendous consciousness of human need, human worth, and human sin.

This note is sounded by Jeremiah in the familiar words concerning his prophetic task:

"And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jer. 20: 9).

In the New Testament we have the same mood in the personal expression of his master purpose by Paul:

"But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation" (II Cor. 5: 18, 19).

In this spirit the evangelistic address must be prepared and delivered if it is to be effective. If we think and speak in a perfunctory way before an audience gathered to hear the Christian message, it is because we have not made vivid to our own consciousness the full meaning of the message in the daily life of those to whom we speak.

C. *Specific Suggestions for the Preparation of Evangelistic Addresses*

The following suggestions will be found practically valuable in preparing and delivering evangelistic addresses:

1. *Reaffirm the Message in Your Mind.* The Gospel message tends to fade into indistinctness. We are so busy with practical affairs that we cannot hold freshly and firmly that which is essential in this supreme good news. Therefore it is necessary often to answer to ourselves the question, "What does this message really mean to me?" Search for the substance of old and well-worn words. What is sin? What is forgiveness? What is the grace of God? What is it to be saved? It is not necessary to do this at any great length; but we must be sure before we speak, and the only way to gain this certainty is to reaffirm the elementary meaning of the Gospel again and again.

Once a year, at least, it is a rewarding task to write out as clearly as it can be stated your conception at that time of the content of the Gospel. This will probably change from year to year. The record of the changes will be interesting as a register of your

own experience. Frequent reference to the statement will serve to make the message more vivid in the speaker's mind.

2. *Rejoice in the Unbroken Line of Witnesses.* We read about the "great cloud of witnesses" in Heb. 12: 1; but we seldom appreciate the practical help to be derived from the truth. Centuries ago men began to declare the Gospel of Christ. All over the earth, during all the generations since Jesus lived, in practically all the languages men speak, Christian witnesses have been telling about the Great Reconciliation. It is a rich experience to feel that one belongs in this spiritual fellowship. To know that we are having a part in the work of Paul and Francis and Wesley makes our little schoolhouse meeting something more than a humble gathering at the cross roads. And when we prepare our address we have a right to rejoice in the ennobling sense of our privilege and power in fellowship with the great cloud of witnesses.

3. *Work with the Actual Situation in Mind.* As far as possible, keep before you in imagination the actual situation which you are to meet. There will be various moods on the part of the audience. Opposition must be encountered. There will be a resolution something like this in the minds of some hearers, "You cannot do anything to me." No appeal to the reason or to the emotions can quite dislodge this sentiment of positive opposition; we must trust the strength of a higher power than anything merely human to make the message convincing. Then there are restless hearers to be controlled, and flippant minds to be

interested. The more we hold these facts in mind, the better we shall be able to adapt our presentation of the Gospel to the audience.

4. *Aim at One or More Personal Cases.* If you have spoken in the same place before, it is more than likely that you will have certain persons in mind whom you want to reach with the message. This will give an element of directness to your appeal which will make the address effective. Of course, the desire to "hit" somebody from the safe shelter of the speaker's position is not what is meant by personal aim in the address; that might be nothing less than a cowardly method of saying to a man in the group what you would not dare to tell him face to face. But to make the message personal in a brave and generous way is to carry it straight to the minds of hearers in general. We must go after persons as individuals.

D. *Patience, Prayer, and Pains*

In giving evangelistic addresses patience, prayer, and pains must enter into the work. Decisions on such important questions as personal religion come slowly and often test a worker's patience to the extreme. When doubts seem to be removed and the right feeling created, still the stubborn will does not yield and we must wait in patience. It is true that under normal conditions harvest follows the sowing of seed and the farmer has only to wait patiently. The Christian worker must do all this and more; he must be patient when there is no reason apparent for delayed action.

Then all speaking of this kind calls for faithful and continued prayer. Men who are giving the Gospel message today know without any doubt how large a part prayer occupies in the success of their work. It is truly "an engine of achievement." It gets things done. When all our wisdom and skill have been used, there remains the mighty energy of prayer to accomplish the divine purpose through public speaking. Preparation through patience and prayer must never be remitted.

Finally, we must not allow ourselves to rely upon sudden inspirations or a loose interpretation of the idea that the Christian witness has only to open his mouth and the Lord will fill it with acceptable words. Jesus gave certain counsels and commands to the Twelve, among which was this:

"But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10: 17-20).

But this promise is no release to the Christian speaker today from obligation to do the hardest kind of work in preparing and delivering an evangelistic address. Even when we have done our utmost we shall depend upon the help of God; and it is impudent to ask God to help us until we have done our best.

E. *A Gospel Team Program*

Gospel Team work in colleges, churches, and by the associated laymen of a community has become so important a factor in modern religious activity that a section of this chapter is devoted to this subject. Workers in Gospel Teams must be prepared on two points: to present the Gospel message in address and song, and to make personal efforts in conversation to lead others to Christian decision. The secret of success in both fields is loving skill in the use of the Bible. Gospel Team workers make a serious mistake if they atempt merely to give talks on moral or social service subjects. Their constant task is to present the good news of a new life made possible through faith in Christ and by full surrender to his claims. This is the final source of inspiration to conduct and to social service. The speaker must put first things first, and the first thing is the Gospel as we find it revealed in the Bible.

The following is a suggestion for a program of addresses to cover the period of two days, beginning Friday evening.

Friday night is the first meeting. Its purpose is to establish personal relationships and make a general preparation for the messages that are to be given. Therefore the first address is:

God's Answer to Man's Needs

"Thou hast beset me behind and before, and laid thy hand upon me." Psalm 139: 5.

Introduction

This psalm is a song of God's nearness and care. It runs through all the experiences of a man's life and declares that God is always a present power. It is the hymn of personal religion. It answers our most searching questions and meets our deepest needs.

I. *The Need of Pardon for the Past*

A. We know that we have done wrong. Every soul feels the pressure of this experience. We are consciously out of the relation we ought to bear to God and duty.

B. We need pardon for our sins. Deeper than all physical and temporary needs is our yearning to be set right with God. We want to get back to the Father's house.

C. God promises us pardon for the past. As the father waited at home for the son to return from the far country, so God waits to forgive our sins.

II. *The Need of Power for the Present*

A. We fail to do what we know to be right. Our great need is power to bring our attainments up to our standards. We all are seeking for power for victorious living.

B. Something must be done to bring fresh energies into our struggle for character. We are not sufficiently equipped to meet the temptations in our daily life by our unaided strength. Will God add what is necessary to make us victorious?

C. God promises to do this (II Cor. 12:9). Multitudes of men and women bear witness to the gift of energy in their struggle so that they were able to conquer. The water in the dam must drive against the wheel through the penstocks if the power comes into human life.

III. *The Need of Hope for the Future*

A. The yearning for immortality is universal and instinctive. "If a man die shall he live again?" The heart is hungry for assurance on this point.

B. Many answers have been attempted. The greatest confidence may be placed in the native yearnings of the soul for an endless life and in our instinctive belief that God does not mock his children. The power to dream of the perfect makes necessary the immortal life.

C. But the supreme assurance of immortality is the life of Jesus Christ. Not only did he meet physical death in a manner that showed the supreme power of trust in God, but he continued his personal life through the resurrection and by his ascension to the Father.

Conclusion

So the message of these meetings is to every person, and reaffirms the assurance of pardon for the past, power for the present, and life eternal to those who identify themselves with God in Christ.

Saturday forenoon can be used profitably in most cases for the purposes of conference and prayer with those who will be the natural leaders and workers in the meetings and follow-up work. For this purpose use the devotional study, "Personal Power Developed Through Suffering," page 180.

It may be better to hold a meeting for children Saturday forenoon, in which case a twenty-minute talk may be given, using the following outline:

WHEN THE BOY CAME TO JESUS

"And he took a little child, and set him in the midst

of them: and taking him in his arms he said unto them." Mark 9: 36.

Introduction

The disciples, grown up men, had been having a warm argument about who was to be the greatest in Jesus' new Kingdom. They were ambitious, selfish rivals. Jesus wanted to show them an example of what it meant to be a true disciple or Christian. So he called a boy, probably one whose name he knew, and asked him to come into the group. He did not tell the boy why; he just asked him to come. The boy must have been naturally bashful; but he did exactly what Jesus wanted him to do. Then Jesus drew the boy close beside him, showed the disciples how the little fellow had come when he had been called, put his arms around the boy, and told them that this was what it meant to be a Christian. That is, for boys and girls to be Christians is:

I. *To Do What Jesus Asks Us to Do Because We Trust Him*

A. *This Means to Conquer Our Fear.* The boy probably did not want to be stared at. But Jesus asked him to come; Jesus was his Friend; he would not be afraid.

B. *This Means to Obey at Once.* The boy did not stop to argue or apologize. He did what Jesus told him at once.

II. *To Feel that He is Near Us although We Cannot See Him*

A. *Jesus Put His Arm Around the Boy.* How much stronger and happier he must have felt beside his big Friend. We want to feel the help of Jesus' nearness.

B. *We Cannot See Jesus Now.* But we can be

sure of his nearness and care, when we live as he lived and try to do what he would have us.

III. *To Let Our Example Help Others*

A. Just as these big men were shown by the boy's example the way in which they ought to live, so now boys and girls can exert great influence with grown-up people by their happy, natural life in following their Friend.

B. In school work, in play, at home, every one of us can be setting the right example to those of our own age by loving, trusting, and obeying Christ as our Master.

Conclusion

Will you do what the boy did when Jesus called him?

On Saturday afternoon, if feasible, a woman's meeting with a Bible study may be held profitably. For this purpose "The Seven Walks of Ephesians," page 80, is suggested.

Saturday evening may be devoted to a general service, at which the Gospel message is to be presented, moving forward from the basis established on Friday night. The following subject and outline might be used:

WHAT KEEPS US AWAY FROM HOME

"The younger son . . . took his journey into a far country." Luke 15: 13.

Introduction

We often think that the parable of the Prodigal Son is meant to apply to notorious sinners; we think of the

down-and-outs when we read it. In fact, however, the story applies to each of us in some degree. We therefore seek specific applications of it.

I. *We are away from Home*

Who is satisfied with the kind of a life he is living just now? There are weaknesses, follies, and sins which hurt our influence with others. When we square our lives up with the standard of Jesus Christ, we know that we are faulty and living far away from God. The way to start back is to know this fact and to see what keeps us away from the Father's house.

II. *The Barriers*

A. *Old Habits.* We come into bondage to these. Look at some of them: profanity; low thoughts; dishonest practice; neglect of Bible and church; harsh criticisms; hot temper. These bind us like chains.

B. *Old Associations.* Our friends hold us back sometimes. They are not Christians; our ties with them are close. We could move with them more easily than we can move away from them.

C. *Fear.* We dread criticism. Ridicule sometimes hurts more than physical blows. Then we fear to try the new life. Shall we be able to hold out? But the way to learn to swim is to plunge in and to strike out.

D. *Unwillingness to Make Full Surrender.* Unless we are ready to trust the promises of Christ fully and yield our wills entirely to him we cannot know the joy of coming home. The will is the citadel of personality. We must surrender it fully to Christ.

Conclusion

Nobody could decide for the boy in the far country; he had to make his own supreme choice to arise and

go home. Nobody else can decide for us to enter the new life in relation to Christ; we must act for ourselves. Let us choose anew to yield ourselves to Christ as Master and Lord.

Sunday is the great day for the visit of the Team to the community. An early prayer-meeting is often possible. It must take its character from the needs of the community. The devotional Bible Study on "Personal Work and Prevailing Prayer" might be used; see page 183.

At the morning service the presentation of the Gospel will be as simple and direct as possible. The time at which the Sunday school is held will determine whether or not an after-meeting is held.

For the message of the morning this subject might be used:

What Does it Mean to be a Christian?

"Follow Me" (John 1: 43).

Introduction

In trying to answer this question we may ask another, "What did it mean for the first disciples to become Christians?" Although Jesus does not appear to us in physical presence, the way to come to him has not changed.

I. *Jesus Appeared Attractive*

Jesus was interesting and attractive by the manly charm of his personality. So we present Jesus today as a boy of twelve; as a young man; as a teacher; as a friend; as a suffering Lord. He is the bravest and

noblest figure in all history. He claims our attention and allegiance.

II. *Jesus Won Men's Confidence*

Interest passed quickly into trust as men met and knew Jesus. They saw that he had a personal claim upon them which demanded the surrender of themselves to him. So Jesus challenges us. We cannot remain unmoved or indifferent; we must yield to him.

III. *Jesus Rebuked Men's Sins by the Silent Influence of His Stainless Life*

Jesus spent no time scolding his friends for their faults. He simply lived his perfect life among them and let them discover the faults in their own by the contrast. Then as they struggled to overcome their sins he was *patient, forgiving,* and *helpful* with them.

IV. *Jesus Asked His Friends to Act from His Motives*

"Follow Me" does not mean the repetition of definite acts but the adoption of master motives. The disciples were to bear the same relation of *love, trust,* and *obedience* to God; the same attitude of *confidence* in men and readiness to serve them; the same attitude toward the worth and mission of their own life that Jesus bore.

Conclusion

While we cannot meet Jesus face to face as his first disciples did, we can bear the same relation to Christ now as they bore then. *We can feel his attraction, respond to his claim, conform to his character, and act from his motives.* To do this is to become a Christian.

The Sunday school, whether meeting before or

after the service of worship, may be reached by the message of the Team through an address, followed by decisions expressed in some concrete way. The peculiar difficulties in conducting "Decision Day" in the Sunday school are well known. Children will do in groups almost anything to which they are guided by attractive and enthusiastic leaders. The problem is not how to get individuals and classes to volunteer or to sign cards, but how to keep them from such acts without proper thought of the seriousness of their decisions.

These facts condition the character of the message and appeal at the session of the school. The speaker must be careful that he does not overstimulate the groups in the school to register decisions under the spell of a class movement, or because someone else has done so and it is expected that the whole school will fall into line. Be reserved; hold fervid appeals in check; make the act of decision seem serious and searching.

We are concerned here simply with the Decision Talk on the part of the member of the Team chosen to give it. The following outline is suggested:

To Whom Do You Belong?

"My son, give me thy heart" (Prov. 23: 26).

Introduction

Every one of us has a hero or follows a purpose. Everyone is loyal to a person or a truth. Thus we belong to that which we follow. In the text it is

wisdom that speaks; but the words may be fairly taken as the call of the Heavenly Father to every one of us.

I. *Do You Belong to a Good Time?*

We ought to be happy; God wants us to be. But sometimes boys and girls simply want to have fun. They do not want to work, or to take responsibility; they want a good time.

But there is no way to have a good time except by making the time good. So we must belong to God in order to have a good time.

II. *Do You Belong to a Selfish Ambition?*

We ought to be ambitious; God wants us to be. But sometimes boys and girls want to be strong or rich or popular just for their own sakes. This is selfish ambition.

God asks us to use every gift in his service. Jesus is the example. He said, "For the sake of others I make my life perfect" (John 17: 19).

III. *Do You Belong to God?*

We ought to want only the best in the world; God means that we should not be satisfied until we belong to him.

A. *What Does it Mean to Belong to God?*

The same that it means to belong to our parents and our home.

1. To think about God as our Heavenly Father. The more we think about the love and care of parents the better sons and daughters we tend to become.

2. To love God for his goodness and care. Just as the happiness of our home life depends upon our gratitude and affection, so the Christian life depends upon personal love for our Heavenly Father.

3. To do God's will. God has a purpose for us, as our parents have. We live most truly in our home when we do what our parents desire us to do. So God asks us to accept his will for us.

B. *How Shall I Know, Love, and Obey God?*

By learning how Jesus lived, by loving Jesus as a Friend, and by doing every day what Jesus would do if he were in your place.

Jesus belonged to God. He shows us how we may also belong to God. When we follow Jesus as our Master, we are helped to overcome our temptations and we are made happy and brave and useful.

Conclusion

Will you try with all your might to think about Jesus, to give him your love, and to live as he lived in order that you may belong to God?

The Sunday afternoon meeting will probably be devoted to the men alone. The character of the gathering will be determined by the local conditions. It may be that there will be few present who are not allied to the work of the Church, at least in the way of membership in the organization. In this event a stirring address on "Service for Christ and the Church" followed by the putting of definite activities before them will meet the situation best. Then call for expressions of decision to do something specific in the way of Christian service.

Another way in which to reach the root of religious carelessness is to speak with the utmost plainness on the causes and the cure of this condition. Touch the points with positive firmness: Lack of thought and prayer; secret cherishing of known sins; incomplete

surrender to the claims of Christ in daily living; hatreds and grudges against neighbors; and sheer laziness in the expression of Christian purposes; these may be profitably brought before the men's meeting and then a call given to express a new purpose in Christian life and service.

If there is any time left, or if an afternoon meeting is not held, the time will be spent in personal interviews with those who are ready to talk about the Christian life.

Sunday evening is the last meeting, and it will probably be devoted to the strongest appeal that can be made for open decision for the Christian life. The method of registering that decision does not concern us here; but the form of the address will be influenced by whether or not there is to be a direct appeal for some visible expression of purpose to accept Christ as Lord.

The following is suggested as the outline for this closing address:

How Long Shall We Limp?

"How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him" (I Kings 18: 21).

Introduction

The scene: the indifferent and unreliable people; the demand for decision and action by men loyal to Jehovah; the challenge of the prophet.

The modern parallel: men neutral and negative and indifferent in relation to God. Better be out-and-out

than wabbling. The modern challenge to decide and to act.

I. *The Claim of Christ is too Big to be Overlooked*

No true man or woman can remain indifferent to the great claim of Christ upon his personal loyalty and service and be true to his own deepest reason and truest moral and spiritual instincts. The place of Jesus Christ in the life of humanity is too commanding to allow it to be a matter of indifference to any living soul. The greatest religious master of history cannot be ignored. Therefore face the challenge of Christ and decide what you will do in reference to it.

II. *Our Own Needs Demand that We Face Christ's Claim*

Christ claims to be the Saviour and Master. Millions of Christians affirm that he has been faithful to this claim. We all know that we need a mighty Redeemer from sin. If the evidence of our fellows is trustworthy, here is the final object of our faith. Why hesitate? Make the experiment in response to the needs of the soul and the witness of comrades.

III. *Positive Decision*

No other person can make the choice of Christ for us. Our own wills are supreme in the matter. The only position in which we can respect ourselves is a positive attitude one way or the other. Postponement is permanently impossible; neutrality is unmanly. Be on one side or the other. The time to step out on the side of Christ is now.

Conclusion

Use the figure of the railway switch; the movable

rail is small, but the whole direction of the train depends upon it.

Instead of closing the visit of the team with a final appeal for Christian decision, another suggestion is offered. The important work is the conservation of the results of any evangelistic effort. If nothing is done by the visitors in this direction, the resident workers will be left simply with the decisions that have been called out. It seems most fitting, therefore, that the final meeting should be devoted to the meaning of the Christian life and the way in which it is to be sustained. This final address is designed to show what a Christian is to do in order to keep up the warm, close connection between himself and Christ. The following outline is suggested:

Christian Growth and Power

"But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." II Peter 3: 18.

Introduction

Christianity is a life, not the acceptance of a doctrine, the performance of a ceremony or the keeping of a law alone. Therefore it is under the law of growth, which is essential to all living things. As a tree cannot attain its full size or strength in a year, so a Christian must expect to take time for growth. Christ is the perfect end of all Christian development.

I. *The Knowledge of Christ*

A. This consisted in his understanding of his Heavenly Father, of himself, of his fellow men, and

of the full meaning of his own life work. We are to seek the same end.

B. But how shall we reach it? First, by knowing about Christ. Read and reflect on the Bible; think on the way in which Christ has been the Saviour and Master of others; try to picture what motives guided him in his daily life. Finally, act as nearly as possible from the motives which guided him. Gradually we come to have a similar knowledge of God. As we gain this knowledge of God, of ourselves, of others, and of our life work, we shall enter into the joy and peace and power of Jesus.

II. *The Grace of Christ*

A. This consisted in his love for others, his forgiving temper, his willingness to give himself even to the point of death in order that he might show us that God is the Heavenly Father. We must take a similar attitude toward our own life.

B. But how shall we reach this high level of purpose? By appreciating what Christ has done for us in living on earth the perfect life that shows us the way to God. The only way in which we can understand, for example, the meaning of Christ's self-sacrifice is to yield ourselves in self-surrender to the needs of others. We shall understand the meaning of Christ's forgiveness when we forgive others because Christ has forgiven us. We enter into the love of Christ for others when we love others and do good to them because Christ has loved us all. To obey Christ opens the door into the meaning of his grace.

Conclusion

Do not expect to understand all the meaning of the Christian life at once. Work on it and be patient. Make Eph. 4: 13 a watchword for the new life.

XI

FORMAL PUBLIC ADDRESSES

I. Principles

A. *Definition*

An oral address on a subject of popular interest carefully prepared for the purpose of convincing the mind, arousing the feelings, and moving the will to decision, is the topic to be discussed in this lesson.

Still more specifically, however, we are to consider such addresses as are given in meetings whose avowed purpose is religious, rather than literary, scientific, or political. And the subject of the address as well as, in many cases, its material will be drawn from the Bible.

This fact does not render valueless the general principles that govern the preparation and delivery of addresses at all kinds of meetings. That which makes an effective speech at a political gathering will also cause a religious address to attain the end for which it is delivered. Christian workers are subject to the same general laws and conditions in public speaking that govern the orator on the stump or the pleader before a jury.

B. *The Demand for Public Speaking on Religious Subjects by Men*

In the history of the Church there always has been

a large place given to what is called "Lay Preaching." Men and even women who have not been ordained to this purpose by the Church have been preachers of the message of Christ and their work has been crowned with great success. Dwight L. Moody, for example, remained "Mr." Moody to the end of his life. There always has been a tendency for the ordained ministry to regard its privileges in preaching as exclusive and to frown upon the work of laymen. Unordained men also have shown a tendency to shrink from such service and to place it entirely upon the shoulders of the ministry.

We are now facing a new demand for lay preaching. It has been found that a group of earnest business men can give the Gospel message with a directness and force which the ordained minister often fails to attain. The "gospel team" work done by college students is one of the most healthy and hopeful forms of Christian activity today. Men must recognize this obligation and make serious preparation for it. There is great joy in choosing a subject, studying it carefully, and presenting it earnestly to an audience. Any man who is honestly reckoning with the most profitable ways in which to invest his personal influence must consider public speaking on religious subjects as one of them.

C. *Length of Address*

The meetings at which lay speakers will be asked to speak generally do not last more than an hour. Free singing by the congregation often takes a con-

siderable part of the allotted time. There remains in the majority of cases not much over twenty-five minutes for the address. The sermon, on the other hand, still has about ten minutes more time given to it in the non-liturgical order of public worship.

But the shorter time allowed for the address does not in the least mean that it is easier to prepare and deliver it than is the case with the sermon. To speak twenty-five minutes with sustained interest is a task that calls for all the resources of the speaker in his preparation and at the time of the delivery of his address.

The tendency of an untrained speaker will be to run over time rather than to close before the end of the period that he is supposed to occupy. Only with practice will he learn how to estimate the amount of material that he can put into the time given him, pack it full, keep up interest, and reach the end to attain which he set out. After a few trials he learns not to take too much to the audience; but to prepare what he does give thoroughly and to put it in clear forms of expression.

D. *Practical Character of Subjects*

Many subjects that are appropriate in sermons are not in place for addresses at meetings where laymen speak. The distinctive doctrines and practices of the denominations, profitable themes in particular church history, and appeals for service to the community on the part of a particular church, will hardly be appropriate. On the other hand, speakers neglect too much the state-

ment and discussion of the great Christian doctrines, which are still, as they always have been, of vital importance to the practical life of men. There can be no sturdy and happy Christian living that is not based on profound religious truth and nourished by thoughtful regard for the great doctrines. Men may be trusted to discover rules for right conduct if they are convinced of their obligation to great principles. The test of good subjects for popular addresses to men is the real worth of the truth and its possible relation to life. There is great need for subjects that will challenge thought and become foundation truths for daily living.

E. *Concrete Treatment*

In general, abstract or argumentative discussion is not appropriate on the occasions on which laymen speak. If there should be a series of addresses in which the great Christian doctrines are being defined and debated or defended, this might make exceptional conditions. It is better, however, to use clear, vivid, concrete illustrations from well-known literature or from real life in addresses of this sort. The speaker's purpose is to make the subject walk the solid earth and dwell among men.

F. *Movement*

By this we mean such a progress in the unfolding of the truth as will be insured by making each point add something to that which has preceded it. Sermons

and addresses may be compared to a river rather than to a stagnant pool; they must move on, gaining volume and energy and "running themselves clear." That many addresses do not meet this requirement is apparent. The fault lies in the relation of the elements in the discussion or the paragraphs or points. When a point has been finished, the speaker should leave it and pass into another, complementary to it and therefore logically connected with it. The matter of climax must always be kept in mind. Climb up to the highest point at the end. Make every step mark a real progress. Then the address will move.

G. *Reaching Thought, Feeling, and Will*

Of course the speaker's first task is to arrest the attention of his hearers and transmute it into permanent interest in his subject. But the still larger objective is three-fold: to convince the mind, to arouse a kindly feeling toward the subject, and to bring the hearers to accept the truth as a working plan for practical life. Therefore religious addresses at public meetings must have in them a definite intellectual element. The speaker cannot be satisfied with careless, illogical, or slipshod reasoning. It is not enough to affirm truth on authority; men are logical beings and they have the right to demand that they "be shown." Paul "reasoned in the synagogue every sabbath" (Acts 18: 4) and he "reasoned of righteousness, and self-control, and the judgment to come" before Felix (Acts 24: 25).

Then must come the glow of feeling. It is one

thing to teach algebra in a high school; it is another to address a religious meeting. There is no particular emotion in teaching algebra; so long as the problem is clearly stated and solved the teacher's purpose is discharged. But the speaker is a witness; he feels the glow of feeling toward his subject; he seeks to kindle a similar emotion in his hearers. For he knows that they will hardly choose the truth until they have been convinced that it is valid and feel that it is worthy and beautiful.

The speaker is an advocate. He seeks a verdict. His audience is the jury; his truth is on trial; he is its champion. He knows that the way the audience accepts or rejects the truth will make a difference, essential and permanent, in their lives. So he definitely seeks a decision in favor of his truth. He may not call for it by any outer sign; but he seeks it, and this purpose inspires the preparation and delivery of his message.

H. *Personal Testimony in Public Address*

The earliest Christian preaching was largely of a personal character; it consisted in bearing witness to that which men had personally known concerning Jesus of Nazareth or what they had experienced of the power of Christ as Saviour and Lord. And this is still a valid factor in public address. Personal companionship with the living Jesus of Nazareth is impossible; but men may still know, as thousands do, the power of Christ transforming their lives and giving them the victory over sin. The confident, quiet state-

ment of this experience is a convincing method of conveying Christian truth.

When it comes to the expression of such experiences, the language of the New Testament is altogether the best means to use. The danger is, of course, that we shall use the words without any clear conception of their actual meaning. This is the peril of employing "the language of Zion," as it is called. The greatest care must be taken not to use the great terms and propositions of Paul without a keen personal sense of real experiences behind them. The words must represent something which the speaker himself has experienced and which he can connect also with the knowledge of his hearers.

The personal factor must always be modest and restrained in public address. The first personal pronoun will be seldom used. But personal religious experience expressed in Bible language is a legitimate and mighty element in speaking at all kinds of religious meetings.

I. *Organizing the Material*

In Chapter I suggestions were given concerning the way in which subjects were to be chosen and made the subject of thought in preparation for expression orally in public meetings. It seems desirable at this point to give directions as to how the material that has been gathered through thinking and reading and careful study may best be brought into such form that it can be fittingly presented with convincing force in an address.

Such an arrangement of material we call "organizing" it. To use the figure of a growing plant, it is to put the living truth into such literary form as shall express it, as life is expressed in the rose. Therefore we seek for a form that shall be unified, strong, beautiful, and fitted in every detail to the truth we are seeking to express. It is difficult to make such plans. We know how speakers often wander in their thoughts, especially if they are untrained. Many an address "aims at nothing and hits it."

Generally it will be found best to write out a plan and follow it. The first plan will often be changed. If a plan is made only to be slavishly followed it is not a real help. Make plans and change them as you develop the material.

The following methods of organizing the material or preparing the plan are suggested:

1. *The Adverb Method.* Take several sheets of paper and write at the top of each one of these familiar words: *What? Why? How? When? What for?* Then arrange the material that you have gathered on these sheets. This will give a plan for the address.

For example, if we are in our minds arranging such material as we can command on the subject "Christian Friendship," we ask first, "What is Christian friendship?" This leads to a description or definition of friendship and then the discussion of what is peculiar in a friendship that is truly Christian. Then we might ask, "Why is Christian friendship peculiarly demanded today, and for what reasons ought we to endeavor to establish and maintain such friendships?" Then

it would be most natural to ask, "How shall Christian friendship be begun and maintained?" The helps and hindrances come up appropriately at this time. This gives three main points in the discussion of the subject which probably will be enough material to occupy the time which may be given to the address.

The danger in this method is that we shall fall into it easily, make it habitual, become its slave, and as a result have nothing but a mechanical way of presenting our thought. Therefore in no case should this be considered as the only plan of organizing the material for an address. It may be used occasionally with safety and satisfaction; but never continuously.

2. *The Textual Method.* By this method the speaker's plan is the same as that used by the writer of the text. In general, it is fair to suppose that the person who attempted to express a thought used the form which was best adapted to make that thought clear. Unless he chose unwisely or became confused it is reasonable to expect that we also can best express the truth in the same form that he used. So we seek to discover how he arranged his thought. We then proceed to organize all the material that we have gained according to that plan.

The following is an example of the Textual Plan:

THE CALL FOR VOLUNTEERS

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me" (Isa. 6: 8).

Introduction. Isaiah defining his mission.

I. *God's Voice Issues the Call*
   A. The voices to which we listen: Inclination, Habit, Ease.
   B. We must listen for God.

II. *Whom—Responsibility is Personal*
   A. All great Causes must find Personal Representatives.
   B. So God must have Men to Represent Him.

III. *Obedience the Test of Vision*
   A. It was Immediate.
   B. It was Definite.

Conclusion. Answer God's Voice.

3. *The Logical Method.* When we organize our material on the subject suggested by the text according to what seems to us the logical way to unfold it, we have what is commonly called a Topical address.

To do this well we need considerable experience. It is the method which affords the greatest freedom and variety and all public speakers should aim to master and use it. At the beginning, however, the text itself may be followed with greatest safety.

As an example of this method the following is given, especially for contrast with the preceding:

THE CALL FOR VOLUNTEERS

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me" (Isa. 6: 8).

Introduction. Lincoln's call for volunteers.

I. *The Call is Urgent*

A. The sense of strain in the present world situation.
B. It involves the most personal and important concerns of men.
C. Its issues are everlasting.

II. *The Call is Personal*

A. New theories and books are not enough.
B. New institutions will not answer.
C. Only personal leaders can meet the need.

III. *The Call is Supreme*

A. There are other calls coming to us today: business, civic, social.
B. But the supreme call is to be personal representatives of God.

Conclusion. Give an immediate affirmative answer.

II. EXAMPLES

A

MISSIONARY ADDRESS

(To be given before a women's missionary society or in a campaign by the Laymen's Missionary Movement)

Introduction

Opposition and criticism always arise when the missionary cause is promoted. Therefore it is necessary to renew our sense of what the Bible has to say about the missionary motive and movement.

I. *God Calls for Missionaries*

From the beginning of the Bible record we see God sending the good news concerning his character and purpose to men by means of other men. Take two cases only:

A. *Moses* (Exodus 6: 28—7: 2). Moses was eighty years old. It was no light task to face Pharaoh. But the instructions were definite and absolute. Note how Moses was given the help of Aaron. God's will was to come to the knowledge of the king through the lips of a man. This is the method now also; we are missionaries to our generation.

B. *Isaiah* (Isa. 6: 8). It was not easy to speak the commands of a holy God to a generation of unclean lips. If we want to get into trouble we need only oppose the wicked ways of men and attack entrenched evils. The missionary whose message demands moral reformation must expect opposition.

II. *Christ Used Missionaries*

The secret of Jesus' method with men is his emphasis upon the training and commissioning of persons to carry his message and spirit into the villages to which he could not go. Emphasize the words, "Behold, I send you forth" (Matt. 10: 16). The burden on the heart of Jesus is shown in Matt. 9: 35-38. Nothing ever has taken the place of that yearning and therefore there never has been any recall of the command to be missionaries of Christ.

III. *The Great Commission is Still Valid*

The marching orders of the Christian Church and the final commands of the Christian disciple are found in Matt. 28: 18-20. It is time for the Church and for the individual to take this last command of Jesus with new seriousness, and make good with it. Christian

missions do not wait on the convenience or comfort of the Church. They are absolutely essential to its life. The disciples were given a command by their Lord; so are we. Nothing has altered Christ's final words to all Christians.

Conclusion

As the soldier sinks his personal wishes and comfort in an immediate obedience to his commander's word, so the Church today must obey the last command of Christ.

B

STEWARDSHIP

(An address at a church or campaign meeting in the interests of the budget or financial support)

Introduction

The economic basis is necessary in every movement and religious causes must have their business details handled with the utmost wisdom and care. Appeals for financial support are of various kinds. We are to think of the fundamental responsibilities of stewardship as the most profound of all reasons why we should give financial support to Christian causes.

I. *It is a Universal Law*

All life is under the law of responsibility for the wise and constant use of all our possessions. Our physical powers perish if they are not exercised. Wealth grows through exchange. The mind takes on strength through action. The soul cannot develop unless spiritual powers are constantly employed. We are trusted with every gift in order that it may be used.

II. *This Applies Especially to Material Gifts for Spiritual Use*

See Mal. 3: 8-10. The question of the "tenth" need not concern us. It is not a problem of exactly what per cent we shall render to God; but whether we recognize our responsibility and use our wealth in proportion to our ability for spiritual causes in proportion to their needs.

Note that the inspiration to the gift was not the return that might be expected. This would be to ruin the very purpose of benevolence. The windows of heaven are to be opened in blessing; but this is the result of the offering and not the inspiration to it. Gifts that are inspired by the expectation of reward close the windows of heaven instead of opening them.

III. *Business System is Necessary in Benevolence*

See I Cor. 16: 2. One of the perils in church finance is reliance upon spasmodic giving instead of systematic regulation. Paul did not want the people to wait until they might be subjected to the spell of his personal presence and appeal. Their offerings under such circumstances might be too generous. It was far better to study the situation in the case of each person and family and to put aside regularly the amount that could be given for the cause of Christ. This is the only sensible way in which to handle church finance. Thought, system, correct bookkeeping are an essential part of the conduct of spiritual affairs.

III. Assignments

1. Prepare an address for a men's meeting on I Tim. 4: 12.
2. Prepare an address of an evangelistic character for a schoolhouse meeting on II Cor. 5: 18-20.

XII

DEVOTIONAL ADDRESSES TO CHRISTIAN WORKERS

I. Principles

A. *The Demand*

More and more, as Christian work grows highly organized, it is necessary to bring the leaders together for the enrichment of their spiritual resources. One of the most serious and persistent perils of Christian workers is the danger that they will be so busy with their duties that they will neglect the cultivation of their own spiritual life. They are ministering to others so constantly and at such cost that they run into shallows in their own experience because they are exhausted in service.

Therefore frequent meetings for the deepening of the spiritual life of Christian workers are necessary. We must distinguish clearly between meetings for the discussion of programs of work and gatherings in which the purpose is spiritual enrichment and culture. The Church always has recognized the necessity of times of "retreat" for its ministers. All Christian leaders must enjoy such times of retirement and refreshment.

In such gatherings what is the most rewarding

source of truth and inspiration? Is it the devotional literature of the Church, among the examples of which is Thomas à Kempis' "The Imitation of Christ"? Or is it the Bible, which has been the chief inspiration to this devotional literature?

The voice of experience affirms that the Bible itself is the great source of vision and inspiration. Nothing else will so surely and steadily fill up the exhausted reservoirs of the worker as direct contact with the satisfying truth in the Bible. Christian workers, therefore, must be trained to use the Bible in the way best suited to meet these needs.

B. *The Devotional Temper in Preparation*

In preparing and presenting biblical material for this type of address we must work in a different temper from that required in other cases. While it is necessary to do the work of research with great care, this is all preliminary or subservient to the speaker's dominant purpose, namely to understand and express that which will minister to the deepest spiritual needs of the audience. At the study table, therefore, make real to your mind the spiritual yearnings, the unsatisfied needs of the group to which you are to speak. Then ask: What does this passage contain that will speak directly to those yearnings and tend to satisfy those needs? If you know anything of the inner life of members of the group, use this knowledge to help you in preparing such material as the passage contains to bear directly upon these specific cases. Any personal reference in the address itself would, of course, be

unwarranted; but to have such possible concrete cases in mind during the process of preparation helps in giving directness to the message.

C. *The Danger of Sentimentalism*

In giving addresses of this kind a speaker is in great danger of drifting into sentimentalism. The feelings play a large part in these meetings. Sentiment must be given room in them. But sentimentalism is merely superficial emotion, without depth or balance. It stirs up sudden feeling, makes the audience weep with a pathetic story, but touches no depths and leads to no decisions. We must be tender in appeal, we must use illustrations that stir the emotions; but we must check our own feelings when we suspect that they are running wild, and guard ourselves lest we shall try to make an impression and produce a hush in the audience rather than move them deeply with true sentiment.

D. *Freedom from Dramatic and Oratorical Elements*

The factor of quietness must also be kept in control. Anything like dramatic or oratorical methods of presenting material from the Bible is not to be thought of. The method best suited to this kind of address is the "Quiet Talk," examples of which are to be found in the well known books of Rev. S. D. Gordon. The effort must be made to go to the bottom of the profoundest subjects and to bring up from their depths those truths that will enrich and strengthen life. In the presence of such a task, anything that savors of

the "popular" style would be out of place. Reserve, calmness, and deliberation are required.

E. *The Danger of Insincerity*

In addresses of this kind one of the most serious dangers to be avoided is that of cant or insincerity. In dealing with the deeper spiritual experiences we are sometimes tempted to talk about that which we do not understand or which we never have experienced, as if it were a reality. This is to be untrue to ourselves and to fail in the highest usefulness to others. Therefore let us exercise great caution and constantly test ourselves in order that we may never be untrue in our work.

Perhaps the greatest peril in addresses of this kind is the use of words without a sense of their true meaning. Such terms as "saved by grace," or even "the Son of God" may be spoken often with almost no conception of what they really mean. They have become a part of "the language of Zion"; but they have no vital content to the speaker or to the audience. When you say "our Lord Jesus Christ" be sure that every word in that great title means something to you and that you intend to make it convey to the audience its wonderful content. This will keep the address from being a repetition of words and phrases that have lost their meaning.

F. *On Common Ground*

In the devotional address the leader will not teach or

preach or exhort so much as take his place beside his comrades and move with them through the study, in the clear conviction that he is one with his friends in the weaknesses and yearnings of their common Christian life. Nothing "preachy" or dictatorial is appropriate in this form of work. The old term "spiritual direction" expresses this principle most clearly. A man puts his soul for the time under the immediate guidance of one whom he trusts. His director does not dictate or drive; he takes his comrade by the hand and leads him into new and wider realms of vision and power. They go forward together.

G. *Methods in Preparation*

The following brief suggestions will be of use in preparing devotional addresses to Christian workers:

1. Take such passages of Scripture or topics from the Bible as have themselves been able to stimulate your own life in its deepest intentions, or which have the reputation of furnishing such resources.

2. Even when looking up a word in the dictionary or reading in a commentary, keep yourself in the spirit of devotional reverence as well as mental alertness. The suggestions from the passage as well as its specific teaching are important, and you must be responsive to them.

3. In gathering illustrations use your own experience, the spiritual history of your friends, and the biographies of great Christian leaders as sources, observing the principles that we have already considered to save the address from unreality or cant.

II. Examples

A

Personal Power Developed through Suffering

A Devotional Study of Jesus' Experience

Introduction

Christian workers must consciously possess personal power. Native gifts may be cultivated and original energy may be increased. The life of Christ is the great example.

I. Jesus met all kinds of suffering fully and frankly; he looked all the facts in the face.
   A. In foretelling and facing his death (Matt. 16: 21-28).
   B. In the parable of counting the cost (Luke 14: 25-35).

II. Jesus met personal neglect in silence or by tactful rebuke.
   A. The Samaritan villagers (Luke 9: 51-56).
   B. The negligent host (Luke 7: 36-50).

III. Jesus met personal injury by forgiveness.
   A. "Seventy times seven" (Matt. 18: 21-35).
   B. At the crucifixion (Luke 23: 34).

IV. Jesus met death with unshaken faith.
   A. In the case of Lazarus (John 11: 1-46).
   B. Personally (Luke 23: 44-46).

Conclusion. Meeting similar experiences in this spirit, a Christian worker gains power.

B

The Three Concentric Circles

A Talk to the Employed Force of a Young Men's Christian Association

Text: John 4: 4-42

Introduction

Description of the circumstances: village, path, grain fields, well, Jesus, disciples, woman.

I. *Jesus, the Center of the Circles*

Like a pebble thrown into calm water starting concentric waves, Jesus is the center of the highest and best life.

II. *Jesus and the Woman: the first Circle*

See study on page 94.

III. *Jesus and his Disciples: the second Circle*

A. The Disciples Perplexed: their Question.
B. Jesus' Answer. The Enthusiasm of a Great Task.
C. The White Harvest Field.
D. The Commission to the Disciples.

IV. *Jesus and the Crowd: the third Circle*

A. The Woman's Testimony.
B. Many Believe.
C. Jesus remained with them.
D. Experience confirming Faith.

Conclusion

A. We must seek the Individual. Social Programs depend on this.

B. The Consciousness and Culture of Groups.
C. The Group or Team Work for the Masses.
—J. H. Burk, Young Men's Christian Association College, Chicago, 1915.

C

HEART TO HEART BIBLE TALK TO CHRISTIAN YOUNG MEN

"Our broken down altars"

Text: "And he repaired the altar of the Lord that was broken down" (I Kings 18: 30).

Introduction

The story—the twelve stones.

1. We may have a tendency to get out of communion with God.
   A. Our lives compared with that of Israel.
   B. Lacking in prayer life, Bible study, meditation, and thought.
2. We may have a tendency to let down the bars.
   A. Taking too much liberty in the Christian life.
   B. Behavior, conversation, and thoughts of the wrong type.
   C. We forget to check ourselves up occasionally.
3. We may have outside interests which require more attention than the Christian life.
   A. May be work.
   B. May be certain pleasures.
4. We may have trials and problems, perplexities and embarrassments, ups and downs, which really make us lose hold of God.
   A. Can't understand the Bible.
   B. Don't like to unite with the church in a certain community.
   C. Don't like certain other Christian men.

5. We may be worshipping Baal.
   What is our idol? Is it money? Is it a certain form of pleasure? Or is Jehovah the center of our worship?
6. Let's check ourselves up and see where our altar has been broken down.
   a. Let's begin to build. Elijah built alone. It requires effort and energy.
   b. The twelve stones:
      (1) Confidence in God—Faith.
      (2) Prayer life.
      (3) Bible Study and Meditation.
      (4) Sincerity.
      (5) Reflective thought—"checking up."
      (6) Uniting with Church for service.
      (7) Daily service—helpfulness.
      (8) Unselfish regard for others.
      (9) Courage.
      (10) Kindness.
      (11) Loyalty.
      (12) Love.

F. W. LANDEFELD.

D

PERSONAL WORK AND PREVAILING PRAYER

A Bible Study for Christian Leaders and Workers

Introduction

Our purpose in the hour we spend together is to refresh our souls and replenish our energies by coming close to the great warrants for our work, especially as they are given to us in the commands and example of Christ.

I. *Personal Work*

A. *Andrew and Peter* (John 1: 40-42). His own

brother. Sometimes the most difficult kind of approach to make. Brought him to Jesus.

B. *Jesus and the Woman of Samaria* (John 4: 7-26). Overcoming hatred, sarcasm, and immorality. Bringing out the hidden yearnings of her soul. Revealing himself to her.

C. *Paul and Onesimus* (Philemon 10-12). The renegade slave becomes the spiritual son of the great apostle. Involved mutual confidence to establish the friendship. Common loyalty to Christ finally linked them together.

II. *Prevailing Prayer*

A. *The Practice of Jesus* (Luke 6: 12; Mark 1: 32-35; Mark 6: 45, 46). Jesus never was too busy to seek God in the intimacy of prayer. He came back from communion with God ready for the burden of work.

B. *The Command of Jesus* (Matt. 7: 7-12; John 14: 12-14). Danger of misunderstanding this command and promise. Interpret by the practice of Jesus, who prayed, "Not my will but thine be done." Dare to trust him.

C. *The Method of the Disciples* (Acts 9: 36-43). Prayer became a divine energy in the presence of death. The ceaseless testimony of victorious Christians to the same effect. George Mueller.

Conclusion

Work and pray.

III. Assignments

A. The Call of the Prophet (Isa. 6).

B. Talks in the Upper Room.

C. Jesus' Habit of Prayer.

D. The Fruits of Forgiveness.